

¶ A briefe examination for the
tyme, of a certaine declaration,
lately put in print in the name and de-
fence of certaine Ministers in London, refus-
syng to weare the apparell
prescribed by the lawes
and orders of the
Realme.

In the ende is reported, the iudgement of
two notable learned fathers, M. Doctour Bucer,
and M. Doctour Martir, sometye in eyther
vniuersities here of England the kynges
readers and professors of diuinitie,
translated out of the originals,
written by theyr owne
handes, purposely
debatyng this
controuer-
sie.

Paul. Rom. 14

I beseech you brethren marke them which cause diuision, and
geue occasions of enuill, contrary to the doctrine which
ye haue learned, and auoyde them: for they
that are such serue not the Lorde
Iesus Christ, but their owne
bellyes, and with
sweete and
flatterying wordes deceyue
the hartes of the
Innocentes.

See Strype's Life of
Parker p. 721, concerning
this Book.

See Strype's Annals
of Elizabeth p. 464.
Ed. 1735, concerning
the Declaration, &c.
answerd.

See Gual. Haddon's
Epistle to Abp. Parker
amongst R. Archem's
Epistles printed at
Oxon 1703, p. 445.
wherein it appears
that Abp. Parker
was the author of
this Tract.

An answer to a brief discourse of
the unfolding of the Popes attie
as it is supposed of. - Cromley

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¶ The counsell of S. Austen vnto
Januarie. Epistola. 118.

S*Vche thynges as haue diuer-*
sitie of obseruations, by reason of the di-
uerstie of Landes and Countreys, as of
fastyng on the Sabboth daye, or at other
days: Of communicating euery day, Sun-
day or Saterdag, or otherwyse: all these
thynges haue freedome in obseruation. And certes, there is
no maner discipline or vsage in these thynges more agreable
vnto a graue and prudent christian man, then that he attem-
per hym selfe to the orders of that Church whereto he shall
chaunce to resort. For by S. Ambrose counsell, a man ought
to obserue that maner whiche he seeth that Church to vse
whereto he chaunceably commeth, yf he wyll not be slaunde-
rous to any man, or any man be slaunderous vnto hym. As
for me (saith S. Austen) when I diligently bethought my
selfe of this sentence, I haue alway had it in such veneration,
as yf I had receyued it as an oracle heavenly sent from God.
For I haue perceyued, euen to my great sorow and heatynes,
much disquietyng of the weake to be caused by the contenti-
ous stubbernes and superstitious feare of certayne brethren,
which rayse vp so braulyng questions, that they thynke no-
thing to be well done but what they do them selues: and that
in such matters which can come to no certayne ende, neither
by the aucthoritie of holy Scripture, nor by the tradition of
the vniuersall Church, nor tende to any commoditie of the
reformation of lyfe. Yet is this disturbaunce made, because
some one hath deuised within hym selfe some maner of rea-
son whatsoeuer it be, eyther for that he hymselfe in his owne
countrie accustomed so to do, or els sawe other do, in some
such place where he hath trauelled: The whiche, the farther
it was from his owne countrie, so muche the better learned
he thought that place to be.

¶ To the Christian reader.



For any occasion the coun-
saile of Salomon, contrari-
ous to it self at the first sight,
maye haue place to be allea-
ged out of the.rrvi. Chapter
of his Proverbes, that is.
Ne respondeas stulto iuxta
stultitiam suam, ne efficiaris
ei similis (And againe) Res-
ponde stulto iuxta stultitiam
suā, ne sibi sapiens esse vide-
atur. Answer not a foole

accoꝝdyng to his foolysynes, lest thou be made lyke to hym.
And agayne: Answer a foole accoꝝdyng to his foolysynes,
lest he may seme to himself to be wise: It may now of good
congruence be verified in the cause vttered in question foꝝ
oꝝder of ministers apparell. It is not vnknown what ar-
gumentes and conclusions, what letters and wytynges
haue ben vled and tossed from man to man in secrete soꝝt, foꝝ
these two oꝝ thꝛee yeres, to dispoꝝue the libertie of the chyl-
dren of God in the vse of externe thynges, to conuel the
obedience that true Subiectes shoulde perfourme to the auc-
thozitie of theyꝝ Pꝛince, & to the lawes of the Realme esta-
blyshed, to the discredityng and condemnation of such which
in a whole conscience thynke it lawefull foꝝ them to weare,
and yet charitably bearyng with the weaknes of such whose
consciences are entangled with fearefull scrupulositie to-
warde the same. The small weyght of theyꝝ reasons and
argumentes so set out, theyꝝ cause so harde to defende with
learnynge (so many graue wyters of iudgement agaynst
them) the matter fullye debated by the best learned men of
the Realme of late, with thoꝝder of the counsaile taken in
the tyme of blessed memorie Kyng Edward, and fully con-
cluded: caused diuers men (beyng yet offended with suche
vnaduised

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vnadvised wytynges) to holde theyr penne, without moze confutynge or dysprouynge the same, as was easye for them to do : partly stayed by the fyrst part of Salomons counsaile : Ne respondeas stulto iuxta stultitiam suam, ne efficiaris ei similis. *¶* And mozeouer, charitie bozne to the aucthours of such wytynges, moued some men to kepe patience, and the counsaile of S. Paule helde others in scilence, whereas he chargeth his scoler Timothy thus: Stultas et ineruditas questiones respue, sciens eas parere pugnare: porro seruū domini nō oportet pugnare, sed placidū esse erga omnes, propensum ad docendum, tolerantem malos cum mansuetudine, eruditē eos qui obfistunt, si quando det illis deus pānitentiam ad agnoscendū veritatem, et resipiscant a diaboli laqueo, capti ab eo ad ipsius voluntatem. *¶* Fooleshe and vnlearned questions put from thee, remembryng that they do but gender stryfe: for the seruaunt of the Lorde must not stryue, but must be peaceable vnto all men, and apt to teache, and one that can suffer the euyl in mekenes, and can insourme them that resyst, yf that God at any tyme wyll geue them repentaunce for to knowe the trueth, that they may come to them selues agayne out of the snare of the deuyll, which are now taken of hym at his wyll.

ii. Tim. ii.

To enforce this text at this tyme in the particuler applyng therof, shalbe spared yet, for hope of their amendement who haue disorderly behaued them selues. To exagerat the matter agaynst them, with much alleagyng learned mens iudgementes (many dead, some yet alpyue) otherwyse then to instruct them by a few reported, shall also be spared, as it would haue ben wyshed, the matter wholly myght rather with scilence haue ben styll buryed. But now the prouocation of a treatise so solemly aduouched, so confidently affirmed, of very late so publicly by prynt diuulged and dyspersed, hath made this wyter now to thynke it hygh tyme, to call to remembraunce the latter part of Salomons sentence: Responde stulto iuxta stultitiam suam, ne videatur sibi sapiens: Not yet professyng by this examination to

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say halfe so much as myght be spoken in the comprehension of the cause, noz takyng so much aduantage agaynst that inconsiderat wrytyng, as it myght deserue to be charged: but bryefely to put to the aucthours consideration the weaknes of the reasons, the sophisticatio of the arguments of that discourse, vnwoorthy of it selfe (to saye the trueth) to be once aunswered, as beyng so wrytten, as euery man (but such as be eyther to parcially bent to the cause, or for lacke of learning can not expende the substance of the wrytyng) maye perceyue that it muste nedes fall to ruine & decaye of credite of it selfe, though no man should bende any force at it, & how soeuer (in the heate which is now taken) thought to be wityly, grauely, inuincibly wrytten, but woorthy in dede to be put out in the name of such, whō it would specially defende. If ye aske me whom I coulde thinke to be vnder the protection thereof: Surely I can not see, that diuers suche as be learned, and commonly iudged to be amongst this number, can muche ioyn to fight vnder that banner, or to runne with them to that marke they shoote at. For it is certayne, that many whom this smale route, named London Ministers, woulde haue ioyned with them for theyr more honestie, be farre from theyr determinations in this question, neither so handling it, noz so woulde conclude in this cause as they do: Who howsoeuer (some of them) do yet a litle stay at the vbling of this apparel in them selues, yet be not of their iudgement to condemne the thyngs of wyckednes, nether in them selues, noz in the vse of the, as the Ministers in this Church of Englande be called nowe to weare them. And therefore howsoeuer they woulde wythe a libertie to theyr owne consciences reserued, tyll they may see more in the cause, yet be they farre of to condemne theyr bꝛothers, whose consciences can serue them for obedience sake to vse them. And therfore I must nedes wpye a great many out of their bꝛotherhood, in their singularities conteyned in this last wryting, and say: They be but a very fewe in them selues, other then such as haue ben eyther vnlearnedly brought vp, most in prophane occupa-

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occupations, or suche as be puffed vp in an arrogancie of them selues, peraduenture chargeable to suche vanities of assertions, as at this tyme I wyll spare to charge them. God graunt they do not by this degree, fall to the sectes of Anabaptistes, or Libertines, wherevnto some wyse and zelous men of theyr owne frendes & Patrones, feare they do make poste haste, one day, openly to professe. Whereupon the aduersaries of true religion can winne no great reioyce at these mens ouersightes, as beyng but a very fewe, and counted in deede none of the sincere and learned protestauntes, howsoeuer for a tyme they seemed to be amongst vs. For though they be gone out from vs, yet they were belyke neuer of vs. So that the aduersaries shall haue the whole state of the Cleargie in place and reputation, for learnyng, wysdome, and grauitie, concozdelly ioyned to be wholly agaynst them, to defende the sinceritie of the Gospel, though a fewe of these make suche adoo in our Church (as stories make mention, was euer wont some to ryse in sundry tymes to trouble the state of their Churches, where they dwelt.) And good it were that these Englishe Louanistes, dyd not to muche delyght them selues with any hye reioysinges, as though the Prince woulde for disprouyng of a fewe counterfaites, dyslike the whole state of the rest of the Cleargie, who shall by Goddes grace be able ynough to defende the true religion of the Gospel, whiche they maye heare howe the Prince doth professe dayly and openly, to maintaine and defende to the vttermost iote of the worde of God, with renouncing aswell all forrayne auctoritie, as all forrayne doctrine, not surely grounded vpon this stable rocke of Gods worde. Theyr saluynge flatterie prefaces, theyr greatly conceyued hopes, theyr busie dispraysyng of better learned then them selues be, can not so bewitch wyse mens heades, or hartes, but they can discern truelyth from falsehood, deuotion from superstition, papistrue from the Gospel, tyranny from discipline, Christ from Antichrist. And therefore sirs, if ye knewe howe fewe these are, by whom ye delyght to flounder the learned, howe lytle we
thinke

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thinke the rest of the Apostles discredited, though Judas fell out from them, and howe these be regarded and accounted of (so long as they thus continue) and finally, howe lytle we shall ioy of them, and vse them, to take the Gospell in defence agaynst you: We woulde not be so busie to insarce in your bookes the reproche of these men, to lade other with enuye, the bzeath of whose penne, ye shall neuer be able to aunswere, say and wyte what ye can. Your bookes so fast and hastily sent ouer in great numbers (beyng not muche feared for any substaunce that is in them) may for a time relieue you to your sustentation, may be gaineful to your Printers & Bedlours, may peraduenture seoparde your frendes, within this your naturall Countrey, for readyng and cherishing matter agaynst theyr owne suretie, and agaynst the state of the Realme. But trueth is to hye set, for you to plucke her out of heauen, to manifestlye knowen to be by your papers obscured, and to surely stablished, to drowne her in the myste lakes of your Sophisticall licozous writings. Howsoever ye emboisse out your glozious stiles, they be but Superuacaneæ conflictationes hominū mente corruptorum, quibus adempta est veritas, qui existimāt quæstū esse pietatē, with the forepart of the text there expessed, that is, but superfluous bawlings of men peruerse in hart, from whō the truth is withdrauen, which think that lucre is godlynes. &c. We were best to vnderstand, Quod qui habitat in coelis. &c. irridebit omnes Iannes et Mambres, qui resistunt veritati, homines mente corrupti, reprobi circa fidem, sed non proficient amplius: siquidem amentia istorū euident erit omnibus quemadmodum et illorum fuit. We whiche is in heauen, shal deride all Iannes and Mambres, which resist the trueth, men of corrupt mindes, reprobate in the sayth, but they shal preuaile no longer, for theyr madnes shalbe vtterly knowen to all men as theyrs was. We shoulde do well to remember Quod dominus est qui custodit veritatē, et quod veritas magna est et fortior pre omnibus, veritas enim manet, et inualefcit in eternum, et viuit et obtinet in secula seculorū. What

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i. Tim. vi.

Psal. ii.

i. Tim. iii.

Psal. cxlv.

iii. Esdr. iii.

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it is the Lorde whiche preserveth the trueth, for the trueth is
of great force, and is stronger then all other thynges, for
veritie wyll remayne, wyll pvenale for ever, and wyll lyue
and haue the victorie, wyllde without ende. But to drawe
to an ende, and to say some thyng to these vpon whom this
labour is bestowed, who mosse gloze of this gaye booke of
theyrs, I shall wyshe them to haue a respecte to theyr for-
mer calling and profession of the Gospell. And as loue of
grace and trueth (I trust) dyd fyrst induce them: so God
graunt that they do not finally fight agaynst this grace re-
ceyued, and wyllfully peruerthe the true sinceritie of the
Gospell, by treading not aright, ouercome by humaine cog-
itations, as was Peter for a tyme, till Paule dyd reprehende
him. Trustyng that they wyll so aduisedly expende the ear-
nest counsell of these two notable Fathers, Maister Bucer,
and maister Martir, in this their purposed discussyng of the
cause, that they wyll finally rest in quiet, praysyng God
in trueth and veritie, forsakyng error couered with
zelous perswasion, to the sauyng of theyr owne
soules, to the reioyce of such Christians
to whom they haue ben teachers,
as good subiectes ought
to do, to the gloze
of God. To whom be all ho-
nour and dominion for
ever. Amen.

A briefe summe of the

These Maiores
neede not so
much profe.

All thynges in the
Churche ought to
edifie.

2. Coz. 13. Iuxta potestatem.
Ephe. 2. Iam non estis.
Ephe. 4. Idem dedit.
1. Coz. 14. Omnia fiant.

These Minors
are but affir-
med, and not
proved,

These orders do not
edifie, for that they

Wynder the simple.
Make moze obstinate the papistes.
Are monumentes of Idolatrie. Deut. xii. Ergo.

Maior.

Preceptes of men
must not be recey-
ued.

Deut. 7. Aras eorum.
Math. 15. Frustra me.
Esay. 29. Appropinquat popu.

Minor.

These are preceptes of men. Ergo.

Maior

Offences and super-
stition ought to be
auoyded.

Math. 18. Videte ne.
1. Coz. 10. Omnia mihi.
Rom. 14. Bonum est non mand.
2. Coz. 6. Eandem remunerati.

Minor

These orders offende. Ergo.

Generall
reasons.

Maior

Nothyng muste be
brought into the
Churche, besides or
contrary to Scrip-
ture for pzinces ple-
sures.

Deut. 4. Non addetis.
Deut. 5. Non declinabis.
1. Reg. 15. Domus Saul euertitur quod declinabat.
3. Reg. 12. Reboam amittit. x. tribus.
4. Reg. 20. Ezechias benedic. quod non declin.
3. Reg. 22. Micheas noluit adulari.
Ezech. 13. Hæc dicit dominus.
Math. 15. 16. Christus prædicat quæ pater mandat.
Math. 28. Apostoli prædicant quæ iussit Christus.
1. Coz. 11. Paulus tradit quæ accepit.
Phil. 3. Paulus sequendus vt sequitur Christum.
2. Coz. 4. Paulus non prædicat seipsum.

Minor

These orders are besydes and contrary to the Scripture. &c. Ergo.

Maior

Christian libertie
must be maintained,
whiche Chyist hath
purchased for vs.

Joh. 19. Consummatum est.
Gala. 3. Christus nos red.

Minor

These are agaynst Christian libertie. Ergo.

In outwarde apparell there ought to be no difference, as is proued thus.

1. Reg. 9. Samuel was not knowen to be a prophete by Saule.

4. Reg. 1. Elias was not knowen by Achazias seruantes.

Math. 3. John Baptist had no such apparell.

Math. 26. Peter was knowen by his speache.

Hier. Custochiu was wylled to haue no notable apparell.

Hier. Marcella was tolde that at Hierusalem there was no diuersitie of apparell.

The Cleargie of Rauenna sayde, they were to be discerned from the people by doctrine, not besture.

Cau. 21. q. 4. Holy men vsed meane & vyle apparell

They were taken from the Jewes or Gentyles.

Glos. ord. in Ezech. 44.

Platina in vita Siluest.

Durand. Rat. diui. 3.

Poli. li. 4. Ca. 5. de Inuēt.

They haue ben abused to

Idolatrie.

Sozcery.

Coniuryng.

The minystryng garmentes ought not to be admitted. For

Papistes, that they are holly. Gospellers, that they ought not vse them

Men haue an euill opinion of them.

Bucer.

would haue

them away

He would

haue puri-

tatem rituū

Peter Martir.

Doct. Ridley.

Bishop Jewel

They preachers shalbe thought to bring the people to Egypt agayne: to be partakers of Idolatrie: offende the simple: to hazarde theyr soules: to defile theyr consciences.

Particuler reasons.

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As you pretend in your p̄face, that feare
lest the Ministers of Gods woꝛde shoulde
be brought into contempt, was the cause
of the vnorderly publishing of these your
small reasons: So it is well knowen,
that the great care whiche the chiefe go-
uernours of this Church of Englande
taketh, to p̄serue true and saythfull Ministers from disp̄ite
and reproche, moued them to retayne and set forth these or-
ders, as wherby (they hope is) Gods dilligent seruantes,
accomplishing also other parties of their vocation, myght re-
couer agayne the auncient dignitie of their fozefathers, and
that Gods holy woꝛde & sacramentes now (by the craft of
Sathan) somethyng basely esteemed, myght also haue theyꝝ
due reuerence and honour. Verēin they haue folowed the
steppes of wyse Princes and good Fathers, who thought it
theyꝝ seruice not only to establishe sounde doctrine in mat-
ters of sayth: but also to redyesse and ordeyne rytes for disci-
pline and publike quiet, as in the godly counsels appeareth,
Nicoene, Calcidon, and others. But in your considerations
howe smally you haue regarded your duetie in this common
wealthe, on this maner to make the woꝛlde wonder at your
factions wylfulnes, befoze your superiours (yf you thynke
herein you haue any) reade ouer your reasons, it is rather to
be lamented, and p̄secuted with teares, then to be blased a-
bode in woꝛdes, and vttered by penne. Surely it maye be
true here: Nos talem consuetudinem non habemus nec eccle-
sia dei: We haue no such custome, noꝝ the Churches of god.
Leauing then to the iudgement of others, whether you run
not headlong the ready waye to make your selues iustly,
and the ministerie also euyl spoken of, by not seekyng the
peace of the Countrey where you dwell, and by not obeyng
and folowynge, but breakyng and forsakyng those variable
orders and maners, wherby woꝛldly quietnes at the least is
gotten and mayntayned, which (as S. Augustine sayeth) is

i. Cor.xi.

Hic.xxix.

The Examination.

De ciuit. dei not the blage of the Citie of God, touchyng maners, lawes,
lib. 19. cap. 17 and ordinaunces, whereby the religion of the liuing God is
not hurt: Leauing (I say) this, and your consideration to
the iudgement of others, it shall be sufficient at this tyme
to weygh the groundes and reasons, whiche you vse in refu-
syng to weare apparell and garmentes, not now of the
Popes Church, but of Chyistes Church in Englande.

It shall not be vnnecessary to aduertise the Chyistian
reader, that in the declaration there are much paynes be-
stowed of these discourours (where as very litle needeth) to
the intent peraduenture, other to aduaunce them selues in
theyr knowledge of Gods worde, or to nip and taunte theyr
felowes and betters as vnlearned and fooles. For where as
fewe or none are ignorant, that all thynges should be done
to edifie, no offences shoulde iustly be geuen, and Chyistian
libertie should alwayes be defended, & such lyke: Yet in con-
firming of these vndoubted trutthes many wordes are spent,
when as lytle or nothyng is sayd of that which in this cause
and many others contayneth the controuerlie, that is of the
Minor or next proposition: As whether these orders do edi-
fie, do offende, or hurt Chyistian libertie?

Wherefore thinke not much, if dyuers sentences of scrip-
ture tending to stablishe one trueth not denyed at this time,
be bryefely collected and answered together. For those
thinges ought and shalbe expended, whiche make any thyng
at all to the pithe of the matter.

The fyrst discourse here, is of edifying or buyldyng the
Church of Chyist, which all faythfull Ministers do acknow-
ledge to be theyr bounden duetie and seruice, accoording to
the graces of God bestowed vpon them, and neuer to hinder
and plucke downe a whit: wherof much more myght be said
then is here rehearsed, if it were nedefull to wade further in
so woorthy a matter.

Herewithall in textes and expositions, you woulde not
greatly haue enlarged your booke, yf it had not ben to make
al gods woorkemen sauing your selues suspected to the world,
as

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as pluckers downe and destroyers of Gods most holy Temple, buylded vppon the foundation of the Apostles and Prophetes: when as thzough the grace of God woꝝkyng in them by true and sounde doctrine in this apparell and orders, many earnest labourers of the lordes, do trauayle to byng his people to the full knowledge of Chꝛyst, howsoever you haue entangeled and accombez the consciences of your hearers. Ephc.ii.

So then to the two fyrst places, that be out of the second and fourth Chapter to the Ephesians, no moze needeth to be spoken, but that all the carefull buylders in this Church of Chꝛyst, whiche haue other commaunded oꝝ receyued these lawfull orders, fyrst (as they haue befoze time) so do still take paynes to amplifie and beautifie the spouse of Chꝛist, with the pꝛecious iewel of spirituall wysedome: And secondly do vtterly forsake bayne, vngodly, and vnprofitable inuentions of man, whiche two thynges you seeme to require by your note in a true pꝛeacher, and can not denye them (yf you be not wylfull) to be in very many vsyng this apparell.

Vpon this vniuersall sentence: That Christes Ministers must builde vp and not pull downe, you determine that Vicars, Curates, and paryshe Priestes ought to admit no orders whiche may not manifestly appeare vnto them that they do edifie: Geuyng euery man in his paryshe an absolute authoritie, muche moze then they had befoze the pꝛophecie was fulfilled: Kynges shalbe thy Nursefathers, and Queenes thy Nurfes. Esai.xlix.

Yet you fearyng the inconueniencies that must nedes folowe so an absurde an opinion, remember your selues in the next lynes and saye: That yf you myght but conceyue an hope, that the vse of these thynges myght helpe forward the Lordes buyldyng, you woulde not refuse them. . So one tyme, all orders not manifestly edifyng, must be condemned, another tyme yf you may hope that they wyl do well, you will admit them. This your chaungeable opinion well weyed, differeth not muche from that straunge saying of the Donatistes, of whose number one Ticonius sayde: Quod Aug.Epi. volumus xlviii.

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volumus sanctum est. **W**hat we wyll is holy.

Epi. cxix.

If you had ben in S. Augustines time, when the Church was burthened with humaine presumptions, so that the condition of the Jewes was moze tollerable (as he wytnes- seth) then the state of Chrisses Church in those dayes: belike you would not haue continued preachyng and ministring as he and other did, because those burthens were not at the syll dashe cleane taken from your shoulders. But he learned and taught other that: Multa tolleranda, vbi facultas non datur refecandi: Many thynges muste be bozne, when orderly meanes do not serue to cut them of. **Y**ea, he tryed by expe- rience, that some tymes profitable altering of such thynges as were long accustomed, breed trouble in the Church by newenes of chaunge, as these his wordes testifie. Ipsa quip- pe mutatio consuetudinis etiam quæ adiuuat vtilitate, noui- tate perturbat: **F**or the very chaunge of custome, as it may do good for the profite thereof, so it may make much trouble for the newnes therof. Thus this learned father would haue men to expect in alteration, done by publike authoritie, con- uenient tyme and season, in matters that myght be tollera- ted without Gods heauy displeasure.

Ibid.

Epi. cxviii.

Here before you shewe what ruine and destruction of gods building these selwe orders lawfully enioyned do make: frankly you graunt, all these thynges refused nowe of you, to be of theyr owne nature indifferent, and that they may be vsed, or not vsed as occasion shall serue.

Hebre. x.

It is harde to say whether this be the mynde of all the thinking & refusing Ministers of London, who are knowen herein not to be of one iudgement: **Y**ea it is affirmed of you a litle after in your declaration, that they be monumentes of Idolatry, and so to be vtterly destroyed: that they be contra- ry to Scripture, and so also not to be receyued, though Wynces commaunde them.

A man myght aske of you what vse that is whiche cau- seth these thynges nowe not to be indifferent: the vse that hath ben, or the vse that they are nowe appoynted vnto: If
the

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the indifferencie of these orders hange vpon the vse: then we must loke wherebinto they are ordeyned, and not wherein they were befoze abused.

Nowe are you come to the chiefe poynt of the first argument, which is as you say, that Christes Church is not edified by these garmentes: Which assertion you go about to perswade two wayes. First, because the simple Christians are greued, and are redy thereby to fall from Christ. I.

These whom you tearme simple Christians, are those, who(as may well appeare)perswade theselues to haue deepe knowleage in Gods worde, to haue growen to so certayne a perfection, that they can and wyll sodeynlye iudge of all men, and of all doctrine, and they thynke them selues to be setteled and quieted in greater matters then these. They see weyghty thynges in the Church (yf they see any thyng at all) whereat they may be greued, as other good men are, and yet must be contented, tyll God graunt fitte and orderly meanes to remoue them, with charitie to beare, lest the vnitie of Christes Church shoulde be rent vpon euery lyght offence, and horrible scisme for trifles be brought in.

But the simple in deede, who are yet to be fedde with mylke, who haue not through custome theyr wittes exercised, are soze greued, and that iustlye, seeyng you not receyue indifferent and comely orders: Of whiche sort, thousandes are dyuen backe, by suche kynde of disobedience as yours is, whyles you wylfully withdraue your selues from your dueties and charge of Gods beloued chyldren and the deare flocke of Christ: wherin if you haue taught your schollers that these ordinaunces, & such other, are superfluous, idolatrous, and superstitious, when they are for decencie and order sake by lawfull auctoritie thus left (vpon whiche teachyng their offence may arise): you ought nowe on gods behalfe otherwayes to infourme them. But yf they be taught to take these thynges as Gods worde doth prescribe, then your wearyng shall not be the woundyng of theyr consciences, neyther by Gods grace shal you neede to feare the
Hebr.v.

The Examination.

heauy curse of God, wherof you wite.

I Epist. cxviii

I pray God it be not (as at S. Augustines tyme) that this troubling of the weake, come not by the contentious obstinacie of some bꝛethꝛen, as is befoꝛe sayde.

1

Secondly: You woulde haue vs thynke that the recey-
uyng of these orders doth not edifie, because (as you imagine)
the obstinate papiste shalbe confirmed in his opinion. This
thyng is easyer and oftener saide of you, then pꝛoued as yet.
Foz truely this may be a meanes rather to wynde the ad-
uersaries from theyꝛ errorrs, when they see vs without su-
perstition oꝛ any necessitie, turne those thinges to good bles,
which they sowly abused, and heare vs condemne in open
pꝛeachyng, that which they set so much by. And vpon this
cause it seemeth, the Apostles bled long after Chꝛistles ascen-
tion the Ceremonies of Moyses, and that in the Temple, to
wynde to Chꝛyst the obstinate Jewes. The histories Eccle-
siasticall also haue diuers experiences, howe much our aun-
cient fathers increased Chꝛistles Church by such godly pol-
licie. Hence it was, that they plucked not downe all the
Jewyshe Synagoges and Heathenyshe Temples, but tur-
ned them to the seruice of God: that they altered theyꝛ feast
dayes: that they chaunged their rites to Godlye purposes.
And that this myght be done, it appeareth by S. Augustine
to Publicola, saying: Cum vero ista vel in honorem veri dei
conuertuntur, hoc de illis fit, quod de ipsis hominibus, cum
ex sacrilegis et impiis in veram religionem mutantur: When
these thinges be conuerted vnto the honour of the true God,
it is of them as it is of the parties them selues, when they
were befoꝛe committynge sacrilege and impietie, nowe they
be conuerted into true religious persons. These fathers
thought not them selues in suche thynges vnder the com-
maundement which God gaue his people to pꝛactise in the
land of Canaan, & therfoꝛe durst not with an heroical spirite
destroy all that the Heathen had inuented befoꝛe: But dyd,
Vindicare tanquam ab iniustis possessoribus in vsum suum,
clayme to theyꝛ owne ryght vse (as it were) from the iniust
possessours

1

i. Cor. ix.

Note this
place of
Bed. eccl.
hist. lib. i.
cap. 30. and
expende his
reasons.

Epist. cliiii.

1

De doctr.
Christi, lib. 2
ca. 40.

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possessours, such lyke thynges as you talke of in this declaration. Neyther dyd almyghtie God wyll his people to ouerthrowe the Cananites images and aulders, lesse those Gentyles shoulde be made moze obstinate in their false religion (as you alleage the cause): but rather (as the text declareth) lesse Gods seruantes shoulde thereby fall vnto their idolatrie. For they were charged not to byng that heathenlythe people to Gods true seruice: but to rote them cleane out of the land which they had so wickedly polluted. Wherefore, you do wype this place from his naturall sense.

Deut.

Upon this text you adde a note in the margent: That al monumentes of Idolatrie must be destroyed, signifying what your auditours and readers shoulde iudge of these orders: which yet you your selues sometimes acknowledge to be indifferent, and maye be vled when occasion shall serue. If these thynges required at your handes, be precisely vnder that commaundement of God to his people enterieng the lande of Canaan: then is all this controuersie at an ende. Where that, and al is done.

It woulde helpe you very much in this matter, to consider that there is great difference betwixte those thynges that were meere inuention of the Heathen, to the worshyp of Idols, and to maynteyne idolatrie: and those that haue ben abused of papistes, specially these fewe thynges, beyng first institute for no such intent.

From this argument of not edifying (wherein you would haue vs rather yelde to your saying, then be perswaded by your reasons) you fall to speake against pollicie without the compasse of Gods word, vnder the which you would compasse these orders not impious & wicked. And for want of matter, thorow your spirite of ironie, you must (as you do to the Prince, the Counsaile, the Bishops, the learned men & wyse) geue also to the aduertisementes they gyde and nip: whiche (very prudently) thinketh it well, yf Ministers receyuyng these orders, teache and protest, for what ende and purpose they take and vse the same, wherby others may learne,

2

*** 2

What

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What difference there is now when these thynges are set forth for decency and order, and the tyme when suche lyke were enforced as the seruyce of God.

What fault you fynde with this rule, you declare not. Peradventure you thinke those garmentes yet stayned with Idolatry, and therefore not to be receyued by any protestation: wherein you are contrary to your selues, to all learned men, and to the scriptures: Or els you thinke not this declaration sufficient in these thynges indifferent, that they be not brged of necessitie, that they be onlye appoynted for decency and order: whereunto you maye adde moze circumstances (yf you wyll) but they are containned vnder those two: whiche yf the Minister both holde hym selfe, and diligently declare to other, he may with discharge of conscience obey his Prince, knowyng that comelynes and order, edifie the Church of Christ.

Well, the aduertisements must be defaced with the infamous title of the inuention of man, and such lyke. And vpon what reason shall this be done? Forsooth it is lyke the wysdome of them, that woulde haue ymages (you say) in Churches, to exercise theyr strength in refraynyng from the worship of them, whiche thyng is agaynst the wysdome of God. Deut. 7.

You shoulde haue done the dueties of discrete preachers, yf you had vttered this your vnlykely lykelyhood, to them that stande in so fonde defence of ymages, whercof, what the doctrine of this Realme is, it is publicly declared. And as for these orders, all obedient men well vnderstande, that they are not geuen to trye any mans perfection: Neyther do they passe the wysdome of God, whiche in the scriptures willet all thynges to be done decently and orderly, whiche graunteth the godly magistrat authoritye of makyng ecclesiasticall lawes, whiche hath geuen also power to the Church, whiche promisseth his spirite to Synodes, yea for ordeynyng ryles and maners.

But to beate do wne this pollicie of mans bryayne, you say

1. Cor. xiii.

1. Pet. ii.

Math. xvi.

Actes. xv.

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say (very lytle, nay nothyng at all to the purpose) that in thinges neyther commaunded, noz foꝛbydden, we must not folowe our owne phantasies, lest we heare: In vayne do they worship me, teaching doctrines the preceptes of men. Math. xv.

These preceptes of men, wherewith the Prophete and the Apostle saye, God is not worshipped, were such (as Chrysostome wyrteth) whiche the seniours had made newe other wayes then Moyses commaunded, and preferred them in Gods seruice befoꝛe the lawe of the Lord, and added them to Gods worde (as iudgeyng it otherwayes vnperfect) foꝛ the saluation of Gods people. On this maner no man at this tyme vrgeth these orders.

That holisome lawes of godly magistrates, whiche seruing God (as S. Augustine affirmeth) they make not onely foꝛ humayne societie, but also foꝛ Gods religion, which furthermoꝛe he truely tearmeth: Clenysing instrumentes of the Lordes barren floure, profitable terrours, commodious admonitions, healthsom boundes, medicine right phisical: That these (I say) are not to be thought the preceptes of man, it needeth not to call together here all the auncient felowship of fathers. Doctour Bucer vpon this place may teache you the same, who most godly pronounceth thus: Quicquid homo statuerit, quod quomodocunque ad vsum proximorum faciat, &c. Whatsoeuer man shall decree, whiche by any meanes may make to the vse of his neighboures, foꝛ that the same is deriued from the rule of charitie, as be lawes ciuill, domesticall statutes, ceremonies and rytes whiche Chyristian men vse, thereby to teache oꝛ heare Goddes worde moꝛe commodiously, oꝛ to praye, and about the Lordes Supper and Baptisme, yea, & whatsoeuer shalbe a furtheraunce to passe our lyfe here moꝛe profitablye and decently: That thing ought not to be esteemed as a tradition oꝛ precept of man, though by men it be commaunded, but as the tradition oꝛ precept of god. Thus farre Doctour Bucer. With whom Maister Caluine very wel agreeth, saying: † That which is part of decencie commended vnto vs by the Apostle, though it

Hom. lii.
in Math.

Cōtra Cref.
grā. lib. iii.
ca. li.
Ser. 24. de
ver. Apost.
Epi. 48.

Instit. li. 4.
ca. 10. par. 30.

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it be prescribed by man, is Gods tradition, and not mans, as kneelyng at solemne prayers and suche lyke. So then if you woulde haue rested vppon the censures of these godly learned men, you shoulde not haue needed thus vnwysely to haue scoffed at this wysdome of man, contaynyng her selfe within the limittes of the wysdome of God, as is befoze proued, and myght be fully iustified by infinite places of Germaigne wynters, and by theyr letters of late sent into the Realme to dyuers godly, but for prolixitie.

3 The thyrde mayne reason you vse, is: That none of Christes litleones must be offended: Whiche thyng accordyng to your vsage, you augment with sundrye tertes of Scripture, as yf all the men of vnderstandyng in this Realme were yet aslepe, and neyther saw nor harde the voyce of theyr maister Christ, and his holy Apostle: But you passe ouer with silence, that whiche you shoulde haue substantiually waded through. V: That these orders nowe taken, do iustly offende the weake lambes of Christes folde. Wherefoze to aunswere to the generall proposition, it is not expedient, seeing it is holden as most true of all men.

Rom. xiii.

But concerning the offendyng of the weake, bryefely: In indifferent thynges, if lawe, for common tranquillitie haue prescribed no order what ought to be done, a Christian man ought to haue a great regarde of his neyghbours conscience, accordyng to S. Pauls doctrine. But yf lawe forescepyng harmes and prouiding quietnes, haue taken lawefull order therin, offence is taken, and not geuen, when the subiect doth his duetie in obedience, so seuerely enioyned hym by Gods woꝛde.

Notwithstanding (you say) that a wyse shipper in saylyng, wyll not come nygh rockes and flattes yf he may, but take sea rowme ynough. In deede the wyse shipmen of our Churche haue spied the rockes of false doctrine, superstition, and errour, wherevpon many haue ben cast away, and to auoyde them haue taken rowme ynough in the scriptures of God. For outwarde apparell of them selues, are not suche rockes

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rockes and flattes (as you do phantasie): neyther euer harde you any of Chykses seruantes to be in daunger of perishing iustly by them, as they be now appoynted. Yea, you may behold many a godly passenger vnder these orders, saylyng with a straight course towarde that heauenly Hauen, wher vnto he trusteth safely to arriue. Al these men in this ship of Chyist, takyng erample by the politike gouernour S. Paul, crye out aloude and say: Non omnia papistica edificant: All popery doth not edifie, and are marueylous circumspect and carefull, lest any of Chykses deare flocke should be offended.

As for the place alleaged by you, where S. Paule for ii. Cor. vi. byddeth Comunion with the Gentyles in their idolatricall woꝛshypppyng: yf you had applyed it, you shoulde haue perceyued no sequele therof. For (thanks be to God) we dwell not among the Babilonians and Chaldies, we haue in our Church no publique woꝛshypppyng of Idolles, no Heathenische or idolatrical sacrifice, as were in some place of the citie of Corinth, whose societie & contagion we ought to auoyde. And yf there be in a Church where Chykses Gospel is purely preached and his sacraments rightly ministred, some euyl among the good, as in one net diuers sortes of fishes, in one felde wheate and tares, in one barne corne and chaffe: yet the good are not sayde to communicate or be despyled of the badde, as long as they consent not to theyr wickednes, but depart from among them, not by corporall seperation, but by dissimilitude of life and diuersitie of maners, though they both vse the same temple, the same table, the same sacramentes, as S. Augustine setteth out at large. It is one thyng to flee from communicatyng with open professed idolatrie, theyr prophanes rites and deuylishe orders, though in hart we woꝛshyp God: and another, ryghtly to vse rites and fassions abused, all the abuses beyng clearly condemned. Of the one we haue an expresse commaundement in Scripture: the other our auncient fathers haue practised before you, and Gods holy woꝛde hath not forbiddē it.

Con. don.
post collat.
cap. 5. &c.

The fourth foundation or grounde that you lay is: That
you 4

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you must needes cast away and forsake all those thynges as haue ben brought into the Church besides or contrary to the Scripture. This platte you enlarge with a dosen seuerall sentences, all which paynes you myght well haue saued, yf you had not mynded to haue ben byteng and snapping by the way at your superiours.

This trueth all faythful Chyistians confirme with you : That concernyng fayth and doctrine, concernyng remission of sinnes, and eternall saluation, nothing ought to be taught or receyued, which is contrary or not grounded in the Canonickall Scriptures. For holy writ geuen by the inspiration of God, is not only a lyght to our feete, as Dauid sayth : but also so profitable, that thereby the man of God maye be absolute, beyng made perfecte vnto all good woorkes, as Saint Paule testifieth.

And though this be most true, touchyng the substance of Chyistian religion: yet the maner and order of setting of it forth, is not particularly expessed, but generally left to the disposition of Chyistes Church from tyme to tyme, accordyng to those wordes of Saint Paule : * Let all thynges be done comely and orderly. Wherein whatsoeuer shalbe lawfully done to those purposes, is not to be iudged besydes the Scriptures. As for example. Fastyng is commaunded in Gods worde : But what dayes we shoulde fast, or what dayes we shoulde not, beyng not there determined, yf the Chyistian Church decree, it is not besydes the Scripture. The ministeryng of Baptisme, & the Lordes supper is commaunded in Gods worde : But what dayes, what tymes, what places, in what compaign, with what prayers befoze and after, yf the Chyistian Church decree, it is not besydes the Scriptures. And accordyng to this Saint Augustine wyrteth, touchyng the receyuyng of the Sacrament of the body & bloud of Chyist fastyng in the moornyng: *Saluator ideo non praecepit quo deinceps ordine sumeretur, vt Apostolis per quos Ecclesias dispositurus erat, seruaret hunc locum : Our Saviour therfoze hath not comaunded in what order (the Sacrament)*

Psal. cxix.

ii. Tim. iii.

i. Cor. xiiii.

Aug. Ep. 86

Epist. n8.

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crament) shoulde be afterwarde receyued, because he myght referue this place to his Apostles, by whom he woulde order the Churches. Thus also the preaching of the Gospell is commaunded in Gods worde: but howe to do this office in Pulpit or otherwayes, in mornynge or after noone, and so forth, yf the Christian Church decree, it is not besides the Scripture. The lyke may be sayde concernynge lawes politike of Princes, assayes and trafficke betwixt man & man, whose groundes and rules are in Gods worde: and yet the particular circumstaunces in practising them being diuers in sundry Countreys, accordyng to the iudgement of magistrates, are not besides Scriptures, when al those diuersities haue Gods worde for theyr generall rule and ende.

And blessed be God, our tymes are here suche, that no man in our Churches presumeth to adde to Gods word, as acknowledging the perfittnes therof to our saluation: And that our gouernours in the feare of God, eschewe Saules disobedience: and by ryghteous clemencie flee the tyrannye of Reboam: and throught the direction of Gods spirite, walke zelously in the pathes of godly Ezechias, in all those thinges whiche they fynde wyrtten in the booke of Gods lawe, to appertayne to his true seruice and worship, not so much wepyng the displeasures of worldly potentates, as the curses that the most mightie God powreth vpon all suche as truely and sincerely regarde not his religion and glory.

Deut. iiii.

i. Ro. xv.

And blessed be the name of the Lorde for euer, that hath stirred vp such Bishops and preachers among vs, whiche neyther haue nor do flatter Princes, to set vp theyr pleasures aboue the wyll and commaundement of God, though some furnise the contrary: As Audiani, certayne secretaries layde to the Fathers charge of Nicene counsell, that they tooke an order in the troublesome dissention for keepynge Easter day, to please and flatter Constantine the Emperour, whereas they dyd it vpon iust consideration, and to auoyde scisme.

Epiph. li. 3.
To. pri.

Surely the examles whiche you bring in, of wycked Kinges and false Prophetes, myght haue well at this tyme,

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in this cause ben pretermitted, as whiche concerne matters expressely forbiddē or commaunded by God, but that you woulde intimate to some not well stayed, that the Prince in these thinges suffereth them contrary to Gods word and her lawfull authoritie: whiche (thanks be to our heauenly father for his aboundaunt blessinges most richly powred vpon her) is altogether otherwayes, or that all preachers and subiectes obeying so orderly demaundes, are but false Prophetes and flatterers. This is very soe iudgement, to condemne all your brethren for manpleasers, that obey their supreme gouernour vnder god in matters indifferent: of whom (as you knowe) a great number, when flatterye was muche more gaynefull, refused to do it, with no small daunger.

Epi. general

And if you marke your note well: Flatterie hath not ben alwayes the sure marke of false teachers. For you shall reade S. Jude forgetell of some that should despyse them that were in authoritie: You shall reade of the Donatistes, Rogatians, Circumcellions, and Papistes, that are rather disobedient to iust and good lawes of Princes, for that (as they say) they see not in the writings of the Euangelistes and Apostles any suche example.

Aug. Epi.
48.

Ezec. xiii.

Nowe for the maner and condition of true Prophetes, whiche (you assure vs) is, to aduouche alwayes: Hæc dicit dominus, Thus sayeth the Lorde: It is maruayle you remembred not, in what thynges that was then necessary, and wherein it is required nowe. Truly you are not so vnskillfull, but that you knowe sundry seuerall thinges to be left to their iudgement, who may for the more handsome feeding of Christs sheepe, and not for their owne purse, belly, or kitchen, say with S. Paule: * Other thynges when I come, I wyll set in an order. Al rites and fassions which every nation beleuing may stablish and vse, are not distinctly rehearsed in Scripture, that the minister may say of every one of them: Thus sayeth the Lorde. It is sufficient in suche thinges, yf they truly serue to *utrafia*, that is, seemly order, to retayne the which, the Church hath power to abrogate olde,
and

i. Cor. xi.

and make newe lawes. Wherein (sayeth Doctour Peter Partir) these conditions must be obserued: † First that they be not contrary to Gods word: Then, that iustification and remission of sinnes be not sought for in them: Thirdly, that the multitude ouerwhelme not the Church: Fourthly, that they be not decreed as necessary and not to be changed: Last of all, that they be not so bzged, as yf he sinned dampnablye that sometyme omitteth them without offence or contempt. Suche lawes then albeit they be not in playne termes and wordes mentioned in the scripture, yet hauing these properties, they are not to be reiected, as yf they wers by no maner of meanes in the worde of God.

In ep. i. co. 8
et. cap. i.

It is a pitifull case to see howe you trouble your selues in comparing Chryst preaching the wyll of his father, and the Phariseys teaching theyr owne traditions: as yf any man inforce thow manys lawe, as part of Gods diuine seruice: or as if these orders vppon necessitie of saluation must be receyued, and Gods blessed worde troden vnder foote. Pet. 5. Augustine is this bolde, touchyng the obseruation of profitable rites in Chrystes Church, that he thynketh the contemptuous breake of Ecclesiasticall orders, to be corrected as transgressours of Gods lawes.

Ad cassul.

The Apostles (you say) preached not the dreames of their owne heades: and yet for all that, they made orders for the Church, whiche continued theyr tymes and season, whereof we reade not theyr particuler commission. True it is (as you report) that S. Paule willed not men to followe his deuises, neyther preached he hym selfe at any tyme. What then? Did he not appoynt temperall rites in the Church, which he had not Verbatim expressely at his masters hands, and whiche nowe cease and are not in vse? The lyke is said of suche doynges of the other Apostles, whose constitutions were altered after theyr death.

Act. xv.

i. Cor. xi.
xiii.

Eph. lib. 3.
To. pri.

You conclude thus: Because these thynges haue no commaundement nor ground in Gods worde, therefore you refuse them.

The Examination

First speciall commaundement needeth not in this part of Ecclesiasticall discipline. Then edification, order, decencie, authoritie of supreme magistrates haue grounde sufficient in the newe Testament and olde. Last of al, you should haue proued that they had no grounde in Scriptures: But that thyng you neuer once touched, but ranne a ronyng vpon the Maior, to bleare the simple Christians eyes, as yf you had sayd much of the matter, when you neuer came towarde it.

Passyng from this fourth reason, you frame an obiection vnto your selues, as it liketh your selues, and aunswere vnto it as you lyst. Your obiection is: That the Prince commaunding a thing indifferent (and profitable for the state of the Church may be added) must be obeyed. Wherevpon (you say) it must folowe, you disobeyng therein, must both your selues offende, and be a stumbling blocke for others.

In aunswere herevnto, howe scenderly you excuse your selues and auoyde blame, howe daungerously you passe ouer other matters, it had not ben greatly amisse to haue quietly left, but that this place as well as others, would haue some thyng spoken of it.

The authoritie (you affirme) of a Prince in these thinges indifferent, is to commaunde the good vse, and forbyd the contrary. Upon which your resolution, a man may reason with you thus. The good vse of indifferent thinges, is gods commaundement, whiche a Prince must execute: But this may be a good vse of these orders now taken, as the contrary is not proued by you, & so consequently the magistrate may call vpon the execution of the same. Touching the Minor, this much we haue of your graunt, that a time may be, when these thinges in Christs Church may haue their good vse: But whether that tyme be nowe or nay, there are prejudices agaynst you of the like tyme heretofore, of the whole parliament, of the Clergie, of the most part of protestants, & papistes.

As for that power whiche (you expounde) God hath geuen to Princes, whether it contayne all their authoritie and iurisdiction, as you rehearse it, it shall not be narrowly scanned

ned at this tyme. Neyther (thanks be geuen to God) doth the Prince of pleasure, but for further commoditie of her subiectes, require this subiection of yours, which holwe lawfully you withdrowe, God knoweth and will iudge. Verily this your declaration in that day, will not be your defence, when the Lorde shall lyghten thynges that are hyd in darkenes, and make the counsell of the hartes manifest. Also we all knowe, or ought to knowe, in what cases we shoulde put in use that saying of S. Peter: * We ought more to obey God then man. And therefore we sticke not in these thynges to thewe gratefull hartes, as of those men, who acknowledge them selues by the meanes of suche a Prince, deliuered out of those miserable cases. We are affrayde to stryue contentiously about the varietie of kynge Salomons wyues garment (thynges outward) lest we shoulde hurt her inward beautie: as S. Augustine thynketh to become seruauntes of the Church, a Queene so pearelesse.

i. Cor. iii.

Ad cass.

The bondes and limittes whiche you appoynt for true obedience of subiectes to theyr princes, are very narrowe & daungerous. For oftentimes the Subiect ought to obey in thynges not forbidden by God, and commaunded by lawe, though he do not playnly perceyue cyther for what good end they are required, or to what ende they wyl come: as dayly experience in common wealthes do thewe. But (belyke) you wyl haue every man to vnderstande as much as the Prince and counsell knoweth and intendeth: or els you wyl set the subiect at his choise.

Moreouer, here is perylous auctoritie graunted to every subiect, to determine vpon the Princes lawes, proclamations and ordinaunces, that when they shall see them (many tymes otherwayes then they are in deede) vnprofitable, then shall they, nay they must not do and accompysh the same. If you restrayne this to matters Ecclesiasticall, you helpe your selues neuer awht: For every Minister there hath not full power to make and abrogate Ecclesiasticall lawes, nor yet knowledge well to iudge of them.

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This

The Examination.

This is therfore scarce to geue example of true obedience to God and man. For in not obeying man in such thynges indifferent, whose vse you can not shew nowe to be wicked, you obey not God, whose minister man is. But I omit here longer to resite your wytyng in this poynt, for good considerations: Which I thynke, your selfe better aduised hereafter, wyll erpende.

The fyfth and last reason generall, that moueth you betterly to refuse the receyving of apparell yet continued and declared, is the consideration of Chyistian libertie, whiche thereby (you thynke) shoulde be manifestly infrynged, and so forth. And here you triumphe in your textes: how Christ hath deliuered vs from the bondages of ceremonies and law.

As touchyng Chyistian libertie, the saythfull man must knowe, that it is altogether spirituall, and parteyneth only to the conscience, whiche must be pacified concernyng the lawe of God, and nerte well stayed in thynges indifferent. This libertie consisteth herein, not to be holden & tyed with any religion in externall things: but that it may be lawfull befoze God to vse them or omit them, as occasion shall serue. This perswasion a godly man must alwayes retaine & kepe safe in his mynde: but when he commeth to the vse & action of them, then must he moderate and qualifie his libertie, accordyng to charitie towarde his neyghbour, and obedience to his Prince. So though by this knowledge his mynde and conscience is alwayes free: yet his doying is as it were tyed or limited by lawe or loue. Hereupon a well learned man saith: ‡ It is sufficient in Chyistian libertie to vnderstand, that befoze God it is no matter, what meates, or what clothes thou vse, though in thy whole lyfe thou neuer eat flesh, and though alwayes after thou vse in apparell one colour, and fassion. So hath another: Quo ad sensum et doctrinam, semper profitendū, adiaphora esse libera, non quo ad usurpationem: A Chyistian man must alwayes professe, that indifferent thynges, as muche as appertayneth to vnderstandyng and doctrine, are free, and not touchyng theyr vse.

Polwe

Calu.

P. Mar.

Nowe then forasmuch as these garmentes are among thynges indifferent, we may easlye knowe how they are free as parteynyng to our conscience, and yet notwithstanding we may be obedient to lawes without impairyng of Christian libertie. But to the weyghyng of your reasons.

Fyrst, the Lorde God be prayesed, the religion of Christ standeth in no such daunger as you beare men in hande it doth, by puttyng men in mynde to trye those constitutions, that the wyle men of the whole Realme haue well hoped, wyll serue to some good purpose in this congregation of Christ.

Then, no wyttye or Godly man can iustly iudge our religion to be but Princes pleasures, yf Princes through great deliberation make lawes for the Church, & call vpon the practize of the same. You are not ignoraunt what this smelleth of, that is, either of Donatistrie or Papistrie: which sectes thynke alwayes the true catholiques to geue to much to Princes and Magistrates, when as by Gods worde they acknowledge them to be supreme gouernours, not onlye to see lawes, framed by the Cleargie, put in vse: but to disanul the naughtie, and to decree good and godly.

Thirde, he hath traueyled but simplie in Scripture, who reasoneth from the abolysyng of Moyses ceremonies, to the pluckyng of all good orders out of the Church. For though Christ, beyng the body of all those shadowes, hath fulfilled them, so that we neede not to feare the curse pronounced vpon all them that do not abyde in all thinges that were wrytten in the lawe: yet we are not forbydden to vse some one of them yf it myght edifie the Church of Christ. And yf they be by all wayes forbydden: yet no learned man wyll gather that no decent fashyons are needefull in the Church.

Last of all, who seeth not that these few orders, now to be obserued, are not inioyned as figures or shadowes of any thyng to come: but as some meanes (yf it myght be for a tyme) to set forwarde the buyldyng of God.

The

The Examination.

The ende of these groundes is this: That you fearyng these garmentes shoulde be thought necessary, you vtterlye refuse to admit them. This opinion of necessitie (which you phantasie) neyther was annered to these at the begynnyng, neyther any wyse or learned man in this Church maynteyneth it, neyther is it now by any meanes confirmed: but playnely the contrary is protested, taught, and done.

Of outward
apparell.

Howe vnneccessarie soeuer you woulde make men beleue that vniformitie in outwarde apparell among Ecclesiasticall ministers were, as by the whiche you woulde proue they can not be knowne: yet you can not be ignorant, but that suche thynges were vnder Ecclesiasticall discipline: Wherof (euen touchyng apparell and ornamentes) Ciprian folowing his maister Tertullian saith, after great commendation therof: Hanc sectari salubre est, et auersari ac negligere lethale. To folowe this discipline, it is a healthsome thyng: but to turne from it and neglect it, is as dangerous as death. In this tyme Tertullian sharply reprehended a Byshop that suffered a wydowe to syt without a bayle in the Church among other wydowes. Eulalius also a Bishop dyd cast Eustathius a Priest out of the Church, because he vsed an apparell: Qui sacerdotem non deceret, whiche was not comely for a Priest to weare: The whiche Eustathius afterwarde was condempned of the councell in Gangra, for doyng manye thynges otherwayes then the order of the Church was, and for alteryng his apparell. I leaue here to rehearse the seuenth general councell, with the decrees of sundry good Byshoppes, that haue taken order for theyr Cleargies apparell, because this thyng only is intended at this tyme, to shewe howe litle the examples brought by you, conclude that thyng which you woulde.

Tert. de vir.
vela.

Niceph. li. 9
cap. 45.
To. pr. con.
Syn. Gang.

1. Reg. ix.

Saul (you say) dyd aske Samuell where was the Seers house, when as Samuell himselfe was the Seer or Prophet. As yf Samuell myght not haue on hym the Apparell of a Leuite, though Saule thereby dyd not knowe hym to be a Prophete. If God stirred by a Prophete among the Leuites,
as

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as Samuell was: we reade not therfore that he altered his apparell. This seemeth rather against you thus: That Samuell though a singuler Leuite, yet in the number of them that went alyke, was not knowen to haue that gyft he had.

Touchyng Elias, whom Ochozias seruauntes meetyng knewe not to be Elias the prophete: It maketh nothyng agaynst this, but that the Leuites myght haue and vse a distinct apparell: yea it appeareth rather that Ochozias the kyng dyd knowe hym, hearyng the description of his apparell by his seruauntes. And what a kynde of reasonyng is this: Straunge seruyngmen dyd not know Elias to be Elias when they met hym: Ergo he was not apparelled as other Ministers: Or Ergo his apparell helped not to make hym knowen: Garmentes make not the person knowen by name, but his common function, not his particuler and speciall gyft.

iii. Reg. 2.

What nede you to byyng in S. John Baptist, who as he was singulerly called to prepare the way of the Lorde, so had he his meate, dyet, and garmentes singuler? This is wonderfull shyft, to seke out extraordinary persons, & leaue the ordinarie state of Gods ministers: to searche what was done in troublesome tymes of the Church, and leaue the peaceable gouernement of the same: to alleage what a prophete beyng persecuted dyd weare, and so necessarily inferre what we may do in quietnes and peace. But from S. John Baptist doynges, one myght, as your common kynde of reasonyng is, reason against that you defend thus. Saint John wyllyng the Pharysees to repent, neuer mentioned the casting away of theyr superstitious apparell, Ergo abused apparell may be reteyned styll.

Math. iii.

But Peters example (you suppose) helpeth your matter muche, who was knowen in the hygh Priestes hall by his tongue, and not by his coate. Neyther dyd Peter preache after the ryngyng of a bell: neyther sayde any seruice appointed: neyther made sermon in Church or pulpyt: and yet for all that, you and godly men wyl thus do. Truelye

Math. xxvi

***** I

there

The Examination.

there was then no lawe of any godlye Magistrate to induce Peter ther vnto. If it had ben so wayghtie a poynt of religion to differ from false Christians in outward apparell (to the which ende all your force is bent) it is marueylous that we haue no such example in the Apostolyke Church.

Hie. Epi.

Here next are brought in of you two women, luyng solitarily in a kynde of banishment, to confirme what the publique state of the Cleargie epyther myght oz dyd weare. Hierome (you say) dyd counsell Eustochiū a virgin to weare apparell, Nulla diuersitate notabilis, notable by no diuersitie. Myght not this virgin notwithstanding weare the attyre proper for virgins, though she dyd not differ notabily from all other virgins? If this Eustochium were a mayde that publicquely in the presence of the Church toke vpon her to kepe her virginittie (as diuers then were perswaded to do) then had she the bayle: But yf she for to auoyde the continuall troubles of those tymes, mynded to lyue sole, and in a solitarie place, she myght weare as best lyked her herselfe.

Tert. de vel
virg.
Amb. de
virg.

Aug. Epist.
76.

Can. 4.
li. 2. To. pri.
Har. 63.

The lyke may be aunswered of Marcella and those woꝝthy queers of Munkes syngyng in theyꝝ owne language at Hierusalem in those wretched dayes: of whom there was none a minister in the Church of Chryste, as farre as can be gathered. For Munkes in those dayes were none of the Cleargie: And yet in some places Collegiate Munkes had their habite, as appeareth in the counsell of Chaldedon, and in Epiphanius.

Polwe foloweth somewhat that seemeth to touche the Cleargie, that is: That the Cleargie of Rauenna (as you report) wrytte to Carolus Caluus, that they shoulde not differ from the people in apparell, but doctrine, &c.

Fyrst (yf you wyll) let these wordes be referred to the first auctour therof, that is, to Celestinus Bysshop of Rome, as you partly graunt, and then consider howe they further your purpose.

Celestinus, about the yere of our Lorde. 430. wrotte to the Bysshops of Fraunce, against certaine that brought in vpon

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vpon superstition, Nouitatem vestium contra morem Ec-
 clesiasticum, & we kynde of apparell, contrary to the Ec-
 clesiasticall maner, folowynge the outwarde letter of the
 Scripture, that is, they woulde be: Amicti pallio, et lum-
 bos praecincti: Couered with a cloke, and gyte about their
 loynes. Which thynges because you spyed there, you leste
 out these wordes betwixte your two sentences alleaged:
 Nam si studere incipiamus nouitati, traditum nobis a patri-
 bus ordinem calcabimus, vt locum superuacuis superstitioni-
 bus faciamus: For yf we begyn to studie vpon noueltie,
 we shall treade vnder foote the order deliuered vnto vs from
 our fathers, and so make rosome for superfluous superstiti-
 ons. Nowe yf you wyll set together all these circumstaun-
 ces, you shall perceyue all to make agaynst you.

To. pri.
conc. Epist.
Cel. 2.

First, Celestinus meanyng is of them that would serue
 God rather in garmentes then with puritie of hart. When
 he speaketh agaynst those that commynge out of the Laitie,
 wyll vse styll lay apparell. Last of all, agaynst those that seke
 innouations in suche matters, contrarie to long prescribed
 vsage and order. Reade his wordes in his Epistle, and you
 shall not denie this.

If it please you to vrge the wordes, that we are to be dis-
 cerned from the people not by apparell, but by doctrine, you
 wyll remember that here is such a comparison as this: Non
 misit me Christus baptizare, sed Euangelizare: Christ hath
 not sent me to baptise, but to preache the Gospel: and yet
 Paule baptised. So they myght be seperate from the people
 by apparell: but chiefly it woulde be done by doctrine and
 puritie of lyfe.

i. Cor. i.

Why you fled to father these wordes vpon Celestinus, but
 rather to haue them appeare to be the Cleargies of Rauenna,
 which was . 400. yeres after Celestinus was dead: some
 may thinke that you feared to put men in mynde, that order
 in outwarde apparell was so auncient: or that you woulde
 haue no helpe at the Popes hande: or that you well knewe
 that the place made altogether agaynst you.

***** 2

After.

The Examination.

Caus. 21. q. 4

After this you bring in a patch of Gratians decrees. Caus. 21. quest. 4. that godlye men in olde tyme went in base and vyle apparell. This is a Non sequitur. But see what smal helpe you haue at Gratians handes.

Fyyste, all that tract is agaynst the gorgeous, coslye, & lyght apparell of the Cleargie, which all godly men deteste in all kynde of apparell.

Can. 27.

Then, the place you recite, is referred to the Prophetes tymes, and thereabout, as appeareth in Basill.

Thirddly, there is this decree of the. 7. coun. Nullus eorū qui. &c. Let none of them that are numbred among the Cleargie haue any vnseemly apparell, whether he lyue in the citie, or walke on his iourney: But let hym vse the stoles or syde garmentes whiche are graunted to Clarke. You may reade there also the decrees of Zacharias and Leo, very auncient Byshoppes of Rome, that none of the Cleargie shoulde weare the apparell of laye men.

Basil. To. 2.

Last of all, howe farre Basilius Magnus was from your mynde in this matter, though you alleage his name here, it appeareth in many places of his woorkes, but specially in the aunswere to the. 22. Interrogatorie of the longer rules, where after discourse, he hath these woordes: Ex quo quidem illud continget. &c. Therbypon this shall come to passe, that we shall haue a common fashion among vs all in our apparell, and that therby the Christian may haue a singuler and peculier lesson. Yea a litle after he saith, that it shalbe to them, Veluti pedagogi disciplina, as the discipline of a school master, to withdraue men fro some of theyr wicked dedes.

Of ministring
apparell.

Thus then, neyther Samuel, nor Elias, neither Iohn, nor Peter, neither Hierome, Celestine, nor Basil, make anye whyt at all agaynst vniformitie of outward apparell in Ecclesiasticall persons, howesoeuer you do abuse theyr auctorities: but rather stablyshe and confirme the same.

Before aunswere be made to the foure thinges that moue you agaynst the ministring apparell, the reader maye be admonished to beholde what rehearseall you make of superfluous

ous apparell, and other superstitious thinges, whiche ought not at this tyme to be in any question, for that vppon iuste groundes, god by his magistrate hath deliuered vs frō them.

Fyrst of all then you iudge, that because these two thynges that remayne, come from the Jewes & Gentyles (whiche yet you do not fully proue) they ought vtterly to be refused.

And yet for all that S. Augustines saying is in these thinges true: Regula verissima et inuiolabilis veritatis ostendit. &c. The most true and inuiolable rule of trueth, doth shewe, that in all men (meanyng of heretikes) that thyng is to be improued and amended, which is false and vitious, that is to be acknowledged & receyued, whiche is true and right.

But let vs weye this reason further, that woulde perswade vs to vse nothing, that was inuented by wycked and vnbeleuyng aucthours. You your selues say out of Polidor (we knowe) that God toke from the Egiptians linnen vestures, abused of them, and appointed the same for his owne seruice: and we vnderstande, that the Church of Chryst before the tyrannie of the Bishop of Rome, dyd chole certayne rites and orders from the Jewes, wher vpon it may be truly thought, that it is no great matter from whom that thyng fyrst cometh, that serueth to godly vse. Moyles appoynted tentes, though Hercules had his tithes. Chryst appoynted his memoziell to be kept in bread & wine, though bread was offered before to Mithra. Who brought in mariages to be celebrate in Churches: a Bishop of Rome. Who vsed the ring fyrst in weddyng: the Heathen. Whence are tythes taken vp till this day: from the Jewes. Whence were Seniors in the prymitiue Church and yet still: from the Jewes. Easter day and Whitsuntide, generall counsellors toke from the Jewes. Besides Sundayes, our fathers feared not to decree certayne Holydayes, though the Gentyles had their solemnities. Tymes of fastinges are appoynted, though Martiane the Heretike made lawes therof. But what neede long searching in this matter, when Saint Paule institute a feast in Christian Churches about the Communion tyme, though
the

De vnico
bapt. contra
Petil. cap. 9.

Ter. de pre.
aduer. Her.
Ter. de Idol

Aug. epi. 118

Hic. in Gal.
cap. 4.
Euf. li. 5. ca.
18. eccl. hist.
1. Cor. xi.

The Examination.

the Gentiles there alway had their *συκοιτιαι* common bankettes in theyr ydoles temples. And the Colvne that you your selues would so gladly minister in, seemeth to come eyther from Turkes or Papistes. It is like the age was neuer before this, that men made them selues scrupulous, whence that thyng was taken, whiche myght serue in common wealth or Church, to some profitable ende.

Well, be it as Polidore, Glossa ord. and Hierome saith, that the Egyptians vsed linnen clothes: yet Hierome findeth no fault with all the Cleargie of his tyme, who al vsed such white apparell, as appeareth in the confutation of the Pelagians, who layde to his charge, and other, theyr apparel & ornaments, as contrary to God. *Quæ sunt rogo inimicitie contra deum, si tunicam habuero mundiorē: Si episcopus, presbiter, et diaconus, et reliquus ordo ecclesiasticus in administratione sacrificiorum candida veste processerint.* &c.

What enmitie (I pray you) is this against God: yf I haue a more cleane coate: yf the Bysshop, Priest, and Deacon, and the rest of the Ecclesiasticall order, at the administration of sacrifice, go in white apparell: It appeareth Saint Hierome chargeth them as Pelagians, who speake agaynst white garmentes in the Church. Neyther were these vestures in pryce only in the occidental Church: but also in the orientall Church, as Chrysostome sheweth playnely in a Sermon to the people of Antioche, wyllyng the Priestes to take diligent care to whom they dyd minister the Sacrament of Chrystes body and bloud, saying: *Hoc vestra dignitas est.* &c. This is your worship, this is your safetie, this is your crowne: and not because ye go rounde about in the Church, in a white and a shining garment. So then in those fathers dayes, men dyd not cauill agaynst theyr whyte vestures in the Church, because they were fetched from the Heathens or Jewes.

Here one thyng must not be omitted that S. Hierome in the same place where he speaketh of the Egyptians linnen clothes, hath also these wordes: *Porro religio diuina alterum habitum*

Lib. pri.
aduer. pelag

Hom. 60.

An. do. 400.

Ezec. xliiii.

habitū habet in ministerio, alterum in vsu vitæque communi:
The religion of god hath one habite in the ministratiō, and another in common vse and lyfe.

As for Platinas Albe, it is not here to be spoken of: neyther do men take for lawes, whatsoever Durandus sayeth, though yet out of his wordes no such necessitie nede to be gathered, as you would haue to folowe.

Besides this, it is not thought reason sufficient, to detest the Surplesse or other apparell, because they may serue also for some signification. For the apparell of Christian men woulde be suche, as it myght speake, or as it were preache some part of godlynes to them selues and others. So it seemeth S. Peter woulde haue women to order theyr attire. So Tertullian saith: Ipse habitus sonat: The habite it selfe geueth a lesson. So in another place: Cur mores meos habitus non pronuntiat? Why doth not the apparell shew forth my maners? So S. Hierome sayeth: Tanta debet esse, &c. Such knowledge & learning should be in the Priest of God, that his goyng, mouyng, and all thinges, should by some signification, speake. He ought to conceyue the trueth in his mynde, and to sounde out the same in his habite and apparell, that whatsoever he doth, whatsoever he speaketh, it myght be doctrine to the people. To this purpose hath Clemens Alexand. and Basill spoken: but it shall not be needfull now to rehearse their testimonies, when as by these we may perceyue that vestures may haue their good significations: and yet are we not bounde to beleue euery sonde meanyng, as suche ydle brayned Durandes do byyng or collect.

Wherefore if you would haue waighed, what god, Christ, S. Paule, and many godly men haue done in thynges inuented by Panyms and misbeleuers: you woulde not for the fyrst aughtours refuse a commoditie, but vse to Gods glory that, whiche others abused to his dishonour, saying to them as Tertullian said to Palliū, a vesture of ydolaters: Gaude pallium, quia melior de philosophia dignata est, ex quo Christianum vestire cepisti: Reioyce O Pallium, that a better

i. Pet. iii.

De pallio.
De cultu
scem.

Ad fab.

Lib. 2. pæd.
cap. 10. mart
Iulit.

De pallio.

kynde

The Examination.

kynde of philosophie hath vouchsafed to receyue thee, since thou hast begon to clothe a Christian.

2 The next let that stoppeth you from wearyng these garments, is, that they haue ben abused to Sorcerie, Coniuring, and Idolatry: and yet when a man hath perused that whiche you haue vttered in many wordes, there is no more sayde agaynst any apparell now remaynyng, then that the Surplesse serued to make holywater, without the whiche (you say) no cyrcle coulde be kept. These be but silly sleighes to dasell the eyes of the weake, on this maner, to make so huge a crye in so small a matter.

If a papist had you in handelyng (whose wyckednes is shameful, and religion most vnpure) he would byd you loke ouer your booke better, when you say holywater cannot be made without a Surplesse. Well, admit the Surplesse was vsed not only to make holywater, but also some time to coniuryng: must it therfore neuer serue to good vse agayne? Shall we make this lawe vpon your head, that such thinges as haue once serued to wycked purposes, can neuer be set vp in good place agayne? What and yf men coniure in theyr vsuall apparell: What if men coniure with the robes, scepter, and crowne of Princes: What yf men coniure in the name of the Lorde, or other Princes names: Shall we of necessitie throwe away all these thynges, as polluted with seruice of the deuill: Howsoeuer you woulde make a purification of these thynges, surely wyse men both hath and can turne that to serue the glozy of God, whiche once serued to bad vses.

It is a notable saying of S. Augustine, touchyng the maner of the Citie of God in the apparell and diet of them that are made citizens thereof, that it chaungeth nothyng: Si non est contra diuina praecepta: yf it be not contrary to Gods commaundementes: Vnde ipsos quoque philosophos, quando Christiani fiunt, non habitum vel consuetudinem victus, quæ nihil impedit religionem, sed falsa dogmata mutare compellit: Wherevpon it compelleth not the Philosophers

De ciui. dei.
l. 19. ca. 19.

sophers when they are made Chyistians, to chaunge theyr apparell and dyet, which hynder not religion: but their false opinions. This was the practyse of the Church of God, which nowe (belyke) you woulde turne vpsyde downe: and yet a halowed and chystened bell you can well beare to ring to a Sermon: you can be content Dirige money be conuerted to preachynges: solemasse priestes be made good preachers: you woulde not be displeased yf Monasteries to be plucked downe, were conuerted to good vses. If you loke on your Churches and Pulpittes, you shall fynde that they were horribly abused. Be not therefore herein to rashe, in vtterly condemnynge those thynges, which wicked men framed for a tyme to theyr phantasie.

But soycerers and coniurers (you say) for theyr instrumentes must needes haue helpe of these thinges. You make men marueyle howe they conured befoze Chyriste came: whence the woman that rayfed vp Samuell had her instrumentes consecrate: howe Simon Magus in the Apostles tymes wrought all his wonders: and what Priest made holy water for the sonne of Sceua the Jewe: and howe nowe among the Painims and Turkes men are able to worke theyr seates, though none be there in Surpleses to helpe forwarde theyr worke. You shall fynde it therefore otherwyle then you say, that coniuryng and soycerie wyll continue but to well without these garmentes.

There is a thirde thyng that stirreth you to refuse this apparell: and that is, the opinion whiche men had and haue styll (as you do thinke with your selues) of these garmentes.

Whether the blynde papisse, the weake papisse, and simple Ghospeller (as you tearme them) haue these opinions nowe aduouched, it is rather phantassied of some, then beleued of the best part. Peraduenture you shewe what you haue taught them to suppose of these matters, and therfore trustyng that they haue learned theyr lesson, you conclude thus of euery one of theyr myndes. And if it were so, that they had such estimation of these garmentes, you harde out

i.Re.xxviii

Act.viii.

Act.xix.

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The Examination.

D. Bucer.

Mark, vii.

In cap. 18.
Math.

of S. Augustine the maner of Christes Church to be, to re-
fourme theyr false opinion by holse and sounde doctrine.
For there is no maner of order that men can take, wherein
some may not haue a sonde opinion: As the Phariseys had
in washyng theyr handes, in theyr apparell, and yet the
thynges are not taken away by the Gospell: As also now
some haue in fastyng dayes, the Sundayes, fyste dayes,
almes gathered for the poore, in Sermons at buryals, and
such others: and yet it is not thought expedient, that suche
thynges out of hande shoulde be altered.

Concernyng Doctour Bucers iudgement in this mat-
ter of garments, you fyrst alleage a saying of his: but when,
to whom, where, and of what particuler apparell, you de-
clare not. In deede this good father, in the begynnyng of
his letter to Byshop Hooper hath, that he woulde haue ben
at some great cosse, so that this controuersie eyther had ne-
uer ben moued, or very speedly repressed and extinct. And
in fewe lines after, he wisheth to beare some hard penaunce
in his body, so that they were orderly put away (not by pri-
uate auctoritie) in respect of the abuse: of the abuse (I saye)
which he sawe had so great strength then in many places of
Englande.

But you (peraduenture) fearyng lest this his saying
were not so strong vpon your part as you wished, you far-
ther say, that he wylleth in suche case as ye are now, in no
wyse to receyue them. Wherevnto you cite his exposition
vpon the .xviii. Chapter of Saint Mathew.

This place yf you would haue indifferently rehearsed, you
shoulde haue opened to the worlde, that his mynde was, that
some ceremonies abused, might be styl retained. His wordes
are these, in the beginning almost of that his exposition:

Fateor equidem, licet ab Antichristis inuectum sit. &c.
Though whatsoeuer thing is decreed, contrary to the liber-
tie of externe matters, it hath ben brought in by Antichristes,
as the difference of persons, meates, dayes, places, and very
many moe: yet because commonly men were perswaded
that

that all those thynges were the commaundementes of the Church directed by the spirite of God, so receyued all those thynges as comming from the wyll of God: I acknowledge in deede, that reason it is, we vse circumspectly euen now the libertie obtayned by Christ, and with Paule sometyme circuncise Timothy, that is, that we vse well some ceremonies, whiche others abused, takyng occasion thereby to teach Christ purely, although by no meanes these inuentions of man can be compared with circumcision, or the lyke ordinaunces of God. Thus farre Doctour Bucer.

In this sentence though many thinges may be noted: as that the false opinion of men dyd not perswade hym to caste all these thinges away: as that these thinges were not to be refused, because they were the deuises of man: as that occasion myght hereby be taken to preache Christ purely, and suche other: yet it shall suffice to put you in mynde, that he thynketh godly men may well vse some rites whiche were abused befoze tyme. So that if you take one peece of his exposition with another, you shal not neede to terme your betters and felowe seruauntes in Christ that receiue this apparel, to be enemies or shrinkers.

This wel learned fathers wordes, to his frend beyond the sea well wayed, maketh nothyng agaynst the orders now practised. For we may and do (praise be to God) holde faste Puritatem rituum et doctrine, the puritie of rites and doctrine, and also flee and detest the leuen of Antichrist, with all errours and superstition, though we kepe these fewe ordinaunces, accordyng to the rules of Gods booke, wherein men had superstition befoze vs. There is a difference (you knowe) betwixt the puritie of rites, and the cleane takyng away of all. But peruse this godly mans Epistle.

Here you rehearse doctour Peter Martir by perccemeale, P. Mart.
when as there is no wypter of these dayes more euidently agaynst you. But because you woulde haue men to suppose that all the learned ranne vpon your syde, you are content also that this man should speake two wordes, rather then be

The Examination.

thought to kepe silence. As touchyng this great Clarks mynte, peruse ouer his Epistle that foloweth, and loke on his Commentaries vpon the fyrst to the Cozinthians.

Doct. Ridl.

That glozious Partir of Chryst doctour Rydley, you report, howe he beyng required of papistlicall persecutours to do on all their massyng apparell, that thereby the papistes myght reioyce and woꝝke theyꝝ spite, he (you say) refused them, and spoke then vehemently agaynst them. Surely herein he dyd lyke a constant professour of Chrystes religion, perceuyng the ende and purpose nought and wycked, wherfoze those thynges were then inforced vppon hym. It was meete that he shoulde not then yelde one iote to them, that sought to byyng hym into spirituall bondage agayne. But euey man that wyll, may see a great vnlikelyhood betwixt those tymes and ours, betwixt their vse then, and now, betwixt their ende and comaundementes, & those that be now.

Galat. iii.

What iniurie you do to that woꝝthy Byshop Master Jewel, in framing his sentence to serue your humour, al men that know him, see, and further vnderstand that he is not of your mynde. You would sayne (belike) make a number, yf you myght, wherfoze you wyll haue one way, that you want another. They that require your consoꝝmitie in these thynges, hauyng by Gods lawe and mans, the ouersight also of Gods people in this lande, haue good hope that these thynges (whereln they wyshe that you go soꝝwarde with them to the woꝝke of Gods buyldyng) wyll do good, and not hurt, in this Church at this season, accoꝝdyng to those woꝝdes whiche you byyng out of that excellent woꝝke of so learned a Byshop. They well weye the nature of theyꝝ people, the manifold occasion they may obtayne hereby, to spreade abrode the sweete smellyng sauour of the Gospell of Chryst, with diuers other the lyke considerations. You had done wel, if you woulde haue made some pꝛofe in these matters, befoze you so confidently bare the matter downe with your vndoubted asseueration that they do hurt, and want al good pꝛoperties: as yf you saw in one of your paroeces, what is conuenient

for the whole Realme. And here with this floute denyall, wanting his profes, you conclude the opinions of men, which all both aliue and dead, are (as doth fully appeare) cleane contrary to your iudgement in these matters of garmentes.

In the fourth and last place, you consider what shal happen to your selues, yf you receyue these rites, as you maye wel do with the rest of your brethren, who fight in the lordes warfare, a good fight, hauyng sayth and a good consciencer: you shalbe thought (you saye) to byng the people into Egypt agayne.

The wearyng of this apparell, which (as you often testifie) is in his owne nature indifferent, can not be lykened to the bondage of Egypt, whiche is slauerie to sinne, error and superstition. The substance of popishe religion may well be compared to those cheynes, for that many are sure tyed there with ignoraunce and blyndnes, fro the which you may still go forwarde (to Gods prayse and your owne discharge) by discrete and diligent teachyng, to loose Gods people sitting in darknes, and in the shadowe of death, as many a godly man doth yet still, folowynge the worthy examples of wise preachers afozetyme, who in such lyke thinges contented them selues with the maner of the region, where they preached, and neuer wylled them to lay aside their heathenish apparell, no more then almighty God commaunded his people to caste away from them the Agiptians clothes, when he deliuered them thence, and preached vnto them newe lawes and ordinaunces. Though Moses suffered the people so redcemed from captiuitie, to vse the Egipcians apparell: yet no man thought that he woulde euer byng them into Egypt agayne. Thus then by doctrine yf you labour still to pull some out of captiuitie and darknes, and go before your flocke on that maner, as S. Paul speaketh, you should be a paterne, in worde, in conuersation, in loue, in spirite, in sayth, and purenes, you nede not to deeme of your selues worse then all godly men wyl iudge of you, that is, that you be workemen that nede not to be ashamed, rightly diuiding the

Aug. Epist.

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De ciuit. dei
li. 19. ca. 19.

Exo. xii.

i. Tim. iiii.

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ii. Tim. ii.
Mat. xxiii.

ii. Tim. ii.

Rom. ii.

2. Pet. ii.

Hebr. vi.

De corona
milit.

De idolol.

De cor. mil.

the worde of God, and geuyng Gods household meate in due season. You know howe you must instruct in meekenes and obedience all men, prouyng yf God at any tyme wyll geue them repentaunce, that they may vnderstande the trueth, and that they may come to amendement out of the snares of the deuyl: And also you knowe, that wherein you teache other men, you must specially teache your selues, so doyng, you shall not leade your flocke to Egypt agayne. For they turne to Egypt, who swallowe agayne in the myze of theyr sinnes and errours, who after they were once lightened, and had tasted of the heauenly gift, and were made partakers of the holy ghost, make a mocke of the sonne of God (as it is wyrtten to the Hebrewes) whose case is very lamentable.

You haue taught (you say) as Tertullian dyd: That nothing must be taken from the Idoll. Tertullian in that place speaketh of that thyng, whiche was fyrst inuented, A condidatis diaboli, of the Deuyls professors, or of them that were meere Idolatours: then he speaketh of that thyng which was, Dicatū ipsi a primordio, dedicate to set forth the worshyp done to idols from the beginning. Which two conditions you fynde not in these matters nowe talked of. For they were brought into the Church by them that professed the same God and Chryste that we do: neyther were they appoynted to serue any, sayng the true God, since the commyng of the sonne of God: And therfore you misreporz this auctoritie, and such lyke.

Tertullian dissenteth very muche from your opinion in the wearyng of abused apparell, as it appeareth where he handeleth somewhat this matter, saying: Fyrst the causes must be considered, for the which a man doth any seruice or duetie: Then he graunteth that the purple robe whiche was bled of idolatrous priestes, myght be worne, yf it were a token of byrth, of kynne, or of order. Moreouer, in that place whence you fetch your auctoritie, he thynketh that somethynges inuented and abused of Idolatours, may serue both to our vse, and the seruice of God, yf they haue any profite

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proffite, helpe, or comfort for the lyfe of man, as at large is there set out, where he inueyeth sharply agaynst the Garlande, beyng then woꝛne both of idolatours among Chriſt-
ian men without all kynde of commoditie, & also of the Idoll it selfe, which was decked therewith. Wherefore (yf you had meant playnely) you myght haue translated these woꝛdes, In habitu idoli, in the habite of the idoll: and not in the habite of an idolatour, as you haue done.

What you haue taught also (as you write) of the Masse and the Popes holy creatures, you may in that styl continue as occasion shall serue. Yet it is a great marueyle that you see not, that it is farre worse to communicate in false religion and idolatrous Sacramentes, then to weare the apparel of the Heathens and suche lyke, specially when all false and erronious opinion is quyte remoued from them.

Tertullian sayth, that many Chriſtian men toke vp Pallium a Heathenyshe vesture. Hierome sayth, that many Godly men woꝛe the Greke Philosophers weede, so that therefore they were poynted at as they went. Clemens (if you like his auctoritie) saith, S. Peter had vpon hym that garment called Pallium. Chrysostome saith, that Paule also sent for his Pallium, a Romysh garment, for his vse, and yet these were not thought, naye they woulde not communicate with the Gentyles in theyꝝ seruyng of deuyls. Many an honest man weareth a Hatte, which was the priuilege of Ceres priestes and Iupiters: and yet detesteth idolatrie. Many a godly Leuite preached Chriſt (no doubt of it) in his Jewyshe apparell: and yet he was well knowen to flee Jewyshe religion. It is not then (as you thynke) as great an euyl to weare garments abused, as to be partaker of idolatrous sacrifice, specially when as to the godly Chriſtian all thynges are sanctified.

De pall.

Ad fab.

Cle. recog. 7

ii. Tim. iiii.

Ter. de pal.

Au. gell.

lib. cap. 15.

Now at length are you come to the Epiloge (as it were) or full conclusion of your worke, and pretende great feare, where as litle needeth, and alleage feeble causes for so stoute a refusall, and byagge of couragious constancie to much out
of

Epilog.

The Examination.

of tyme. If you haue taught (foꝛ your teaching you often tymes tell vs of, as wherein (belyke) you coulde not some tyme vndiscretely behaue your selues) that no holynes is to be hanged vpon any kynde of apparell: that they be superfluous of them selues toward our saluation: that some haue ben abused to superstition: and yf you so declare ityll, and yet not without lawfull auctoritie, vpon some good considerations, and to an ende both politicall and also profitable: nowe vse these thynges whiche you knowe other godlye are contented to weare, not foꝛ holynes, saluation, oꝛ superstition, but that they woulde (as it were) redeeme the tyme of preaching Chyistes Gospell to his people, by Gods grace, none of those sortes of men, foꝛ whom you (and we also) are careful, shall by you iustlye be hurt: neyther shall your doctrine ryghtly be called into suspition, as whiche was and is all one, though it be vttered in apparell, rather appoynted by oꝛder, then deuyfied and chosen by priuate mens heades.

This many men thynke very straunge in you, that you stande in greater feare that men wyll beleue rather your apparell then your wordes: your coate, then your preaching: your outwarde shewe, then your inward mynd often opened by speache, and playnely set before them to perceyue. What do you iudge of Gods people, that they be so much without sense & vnderstandyng? You feare the thyng your selues imagine, and imagine euen what you lyst.

Here next may be seene your seuer and sharpe sentence vpon all your bꝛethꝛen and felowe ministers, when you in your selues pronounce but hell and dampnation to all them which vpon sincere loue toward the flocke of Chyiste, hauing a wide dooze opened vnto them by gods singuler grace, to spreade abrode the knowledge of Chyist, haue not such regard in what apparell they shoulde enter and feede, as to be found faithful dispensours of the misteries of God. In which paynesfull seruice yf they go foꝛwarde to the ende, they shall heare, not that terrible voyce vpon the naughtie seruaunt, which you vtter: but the comfortable saying to the good seruaunt,

i. Cor. xvi.

Luk. xix.

nant, well good seruaunt. &c.

Luk. xix.

In the iudgement of all wyse men, you had done ryght well, yf you had eyther stayed your penne in this place, or spoken moze playnly for the discharge of some, when as you notifie to the world, that the earnest solicitours of these matters were bloudy persecutours, and styll beare backe in the religion of Chryst.

Surely the sagest and sobrest in this common wealth & Church, conceyue a better opinion of them that first stablyshed these thynges by lawe, and of them also which of duetie now cal vpon the execution of the same, as they may righte of them, by whom chiefely all Romyshe religion, with superstition and errour, was throught the spirite of God banished this Realme.

Well, howesoever it hath pleased you for spite agaynst some one, to byng a great number of very godly in obloqui and suspition, yf the thynges required be indifferent in them selues, and not so horrible & dangerous for this Church at these dayes (as the prudent and chare ouerseers iudge, euen as it were in the syght of Chryst, to whom they must render an accompt for his deare flocke) what matter is it who they be that call vpon you to accomplyshe your duetie? Unless you thinke that no man ought to make general lawes in the lyke cases, but let euery Curate be supreme gouernour in his owne paryshe. Which loose imagination, what inconuenience it wyll drawe with it, you may well consider.

Howe innocent handes they haue from the blood of all Gods Saintes, who vnder a most godly, vertuous, and pure regiment, deale with you al maner of wayes, that you slippe not from your loyall obedience, yea though they shoulde vse towarde some of you charitable seueritie, terrible lenitie, auengement medicinal (as S. Augustine setteth out the true ecclesiastical discipline) not only the wise within this Realme vnderstande: but the enemies also without, confesse.

contra lit.
Petil. li. 3.
cap. 4.

But because your enemies, as you surmise, put you in mynde of your duetifull subiection, you wyll not be cowards

*****1 (you say)

The Examination

ii. Cor. x.

(you saye) yeeldyng your weapons to your aduersaries handes: As yf by wearyng this apparell, the sword of Gods worde were wrested out of your handelyng, where as (you knowe well enough) in these orders you may manfully caste downe strong holdes, ouerthrowe imaginations, and euery hygh thyng that exalteth hym selfe agaynst the knowledge of God, and byyng into captiuitie all vnderstandyng, to the obedience of Christ, yea and take vengeance of all disobedience, as S. Paule describeth at large the saythful preachers weapons and fyght. May God graunt this vndiscrete dealing of yours, be not a voluntarie throwyng awaye of your weapons in deede, marueylous dangerous also to Christs people committed to your charge, whyles you open thus a gappe for hirelynges to creepe in, and defende not your flockes from the great peryls of heynous errours, and vngodlynesse of lyfe, because some hauyng interest, aswell as you, in your sheepe, shewe vnto you an orderly poynt or two.

Tit. pri.
Rom. xiiii.

i. Cor. viii.

Math. xxiii

Last of all, you request two thynges. The one: That you may kepe your conscience vndefiled. This your petition in some thynges touchyng the worship of God, myght haue his place: But in these matters (which you call indifferent) what is it that shoulde defyle you: the thyng it selfe, or your weake opinion of it: The thing it selfe doth not pollute you: For (as S. Paule sayth) to the pure, all thynges are pure. And agayne: Nothyng is common or vncleane of it selfe. Nowe as concernyng your weakenes (thanks be to God) that which the same S. Paule reporteth of the Cozinthians, may be verified of you: We all haue knowledge. And: We are sure that an Idoll is nothyng in the worlde, and that there is none other God but one. It werc to be wished (and would to God there were no examples now of it) that none of them which pretende herein a straytnes of conscience, dgd strayne a Gnat, and swallowe a Camell. Next you require, freedom to teach your flockes by doctrine. This thyng your bounden obedience may easlye obtayne: where

where as by your owne wylfulnes, you depriue your selues therof. Then you would go before your sheepe in that which you haue taught. If it be as farre as becommeth your owne persons and degree, you shall deserue thanks, whensoever you persourme it. For though it chaunce so oftentimes, that many thynges are to be taught of them selues indifferent: yet in your example it shall not be lawfull for you to vse them before your paroeces as you lyst. Meete is it that Christian people heare dyuers tymes of the freedome of conscience, in meates, places, tymes, and dayes: and yet neuer you nor they ought to disturbe politicall order lawfully taken.

Whiche disturbaunce of publique quiet in rites and ordinances (which may be for the varietie of places diuers, and yet to be straitly obserued) what a great offence it is, not only the Scriptures may teache you, & the vse of Christs true Church: but also the determination of this Church in Englande, both agreed vpon in kyng Edwardes dayes, & also testified and subscribed by them themselues, who now would gaynsay theyr owne doynge then. The wordes which the whole Synode were well pleased withall, & wherunto all the Cleargies handes are set to, be these:

It is not necessary that traditions and ceremonies be in all places one or vtterly lyke, for at all tymes they haue ben dyuers, and maye be chaunged accordyng to the diuersities of Countreys, tymes, and mens maners, so that nothyng be ordered agaynst the worde of God. VVhosoeuer through his priuate iudgement, wyllyngly and purposely doth openly breake the traditions and ceremonies of the Church, which be not repugnaunt to the word of God, and be ordeyned and approued by common auctoritie, ought to be rebuked openly (that other may feare to do the lyke) as one that offendeth agaynst the common order of the Church, and hurteth the auctoritie of the Magistrate, and woundeth the consciences of the weake brethren.

After these Godly mens iudgementes, yf you go before your flocke in this quiet maner, your example verely shall edifie much.

Thus



In the articles
agreed in the
last Synode.

The Examination.

Luk. xii.

Thus therfore, if we al shalbe faithfull & wise seruantes,
geuyng our maisters householde theyr duetie of meate
in due season, and also be founde by our Lorde,
when he commeth, so doyng, happy shall
we be, and we shall haue our porti-
on, not with the hypocrites,
where is weeping and
gnashyng of
teeth :

but with the blessed in the kyngdome of the
most mightie God, which is kyng of
kynges and Lorde of Lordes, to
whom be honour and
rule euerlastyng.

Amen.

Ephes. 4

But let vs folowe the trueth in loue, and in all thynges
growe vp into hym which is the head, that is Christ.

Phil. 3.

Neuerthelesse, in that wherevnto we are come, let vs
proceede by one rule, that we may be of one accorde.

*A prayer to be said dayly of a Christian
man, for the Church.*

*Promissam pacem, tua nunc ecclesia Christe,
Insano mundi turbine pressa, petit:
Euigila tandem, fluctus compesce furentes,
Fac tibi non pereant, quos pater ipse dedit.*

The Church O Christ thy spouse, oppressed with worldly spight,
Thy topfull peace doth craue, by thee to her beight.
Awake sweete Lorde awake, and still this raging sea,
That thyne elect be saue, whiche once were geune to thee.

FINIS.

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Doctissimo viro D. Martino Bucero

Theologiae in Academia Cantabrigiensi professori
Regio, Thomas Cantuariensis.



After my hartie salutations ryght welbeloued Master Bucer, I haue read that booke whiche ye haue sent to Doctour Peter Alexander, concerning the controuersie betwixt Master Hoper, and the Bishop of London: in whiche booke, many thynges are learnedly declared, and largely disputed. Wherefore

nowe I pray you, that ye woulde sende vnto me your iudgement of these questions exprested, with as short breuitie of wordes as ye can.

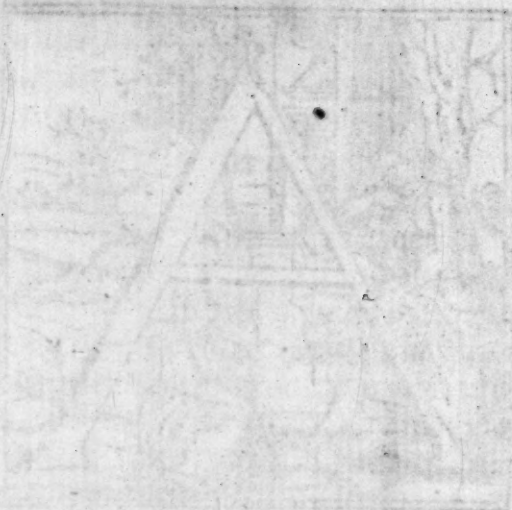
Whether without the offence of God, it may be lawfull to the Ministers of the Church of Englande, to vse those vestures whiche at these dayes they weare, and so be prescribed of the magistrate.

Whether he that shall affirme that it is vnlawfull, or shall refuse to weare this apparell, offendeth against God, for that he sayeth that thing to be vncleane that God hath sanctified: and offend against the magistrate, for that he disturbeth the politike order.

To these questions, if ye wyl make mosse bryefe
A1 aunswere,

answere, and sende into me your iudgement as soone as
ye may possiblie, you shall do me great pleasure.

God be with you. From Lambeth
the seconde of De-
cember.



The aunswere of M. Bucer to the
foresayde letters.

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After I had receyued yesterday towarde night, the letters of your most Reuerende fatherhood, immediatlye I applyed my mynde to aunswere, bearyng in remembrance what I owe vnto your Fatherhood, especiallye in suche a matter, as is most agreeyng to my ministry. Your fatherhood requirerh of me, that I would wyte my sentence with as much breuitie of wordes as I could, to the questions proposed vnto me.

I must nedes confesse that I am very hardely brought to vtter my iudgement to perticuler questions in the restitution of religion, specially such as be intricated with great controversies amongst godly men. For as the holy scriptures and dayly experience teacheth, Satan procureth all that he can, to set them together at variaunce with bitter contentions in the articles of doctrine and discipline of Chryst, especiallye suche men who be godly stirred to receyue, and to restore the kyngdome of Chryst: whose godly endeoures he labourerh, yf he can not make them quite frustrate, yet by his sleight to hynder them, whereby they shoulde not attempt a perfit restitution of the Church, yf they ioyned together with their vttermoost power. God requirerh of vs that we shoulde wooship him with all our harte, with all our soule, and with our whole power, and that we shoulde at once take vpon vs the swete yoke of his sonne. Therfoze now he calleth vpon vs by the terrour of his iudgement, where he hath sent so great lyght of his trueth, as at this day doth appeare, whatsoener vntowarde willes men haue, that they can not playnely withdraue them selues from his commaundementes, and vtterly to reiect the yoke of his sonne. Which matter Satan vnderstandeth well ynough, and he is not ignorant howe sayne we woulde be Gods by our fyrst corrup-

ted Patience, and howe we woulde gladly temper all religion to serue our lustes and affections, therupon he woulde perswade men to go in a certaine meane (where as none can be in deede) that is, that men may refuse and do some thinges at their pleasures to serue theyr onely Lorde God, which thinges yet he reputeth not so acceptable in them selues, nor man hym selfe thynketh his affections to be hydeled by them: but in suche thynges wherein the whole worshop of God doth consist, and our whole saluation doth stande, our fleshe beyng the very lumpe of sinne and perdition, is wonderfully crucified, soz that he can not make hym selfe God, qualifying and moderatyng Goddes eternall preceptes. With this craftie sleight, hath that auncient enemye dyuinen miserable Germanie vnto these present calamities, wherewith they be now oppressed. God forbeyd, Chryst Iesus I say our onely Sauour forbeyd, that he preuaileth against Englande with this craftie sutteltie. But nowe to the questions accoꝝdyng to my duetie.

Concernyng the former, this is my sentence, which I beleue I haue learned of the holy Scriptures. First I woulde not impart my aunsweres to any ministers of the Englishe Churches, but to such as be the true and saythfull dispensours of all the misteries of God, suche as do labour to deliuer vnto the people, with great fidelitie, the whole Gospell of Chryst, his whole doctrine and discipline, and labour to instyll it and beate it into theyr myndes. They that be such Ministers of the Churches of Englande, may as I thynke, weare with Gods pleasure, those vestures whiche be at this day in vse: And they I thynke shall do so much the better after they haue preached the cleare doctrine of Chryst our Sauour, with the detection and detestation, aswell of the whole Antichrist of Rome, as of any other aduersary to Chryst: For they then profite by the wearyng of these garmentes, to haue no purpose at all to stablyshe any wycked deuyses that Antichrist hath obtruded to the people: For that Priestes be of them selues moze holy, or moze able to pacifie God, then other Chistian men be: For that they present Chryst to

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to the father in the holy communion (as they vse to affirme)
oꝛ that they can applie his merite at theyꝝ pleasure, by the
vertue of the woꝛke it selfe to any man, moze then he doth
receyue by his owne proper sayth, of the woꝛdes and sacra-
mentes of God. So that also he professeth, that he thereby
do not meane Aaronicall rites to be restozed agayne: but
that he doth by his fact, perfourme only his obedience to the
Kyniges Maiestie, and to suche whom God hath appoynt-
ed to determine of these externall rites of the Church, with
common consent by the woꝛde of God, to this ende, that all
offences of disoꝛder, and bꝛeach of publique consent, may be
auoyded: And also to protest that euery creature of God is
good to Godly men, yea also foꝛ signification. And therfoꝛe
all true Godly men, may Godly vse those rites, which wic-
ked men haue abused, holwesoꝛeuer vngodly.

And furthermore, to protest that they, neither the kynges
maiestie, noꝛ the great counsell of the Realme, meane to re-
tayne oꝛ to cheryshe any superstition in vsing these vestures.
But soasmuch as the vse of these vestures, hath ben practi-
sed godly of the right holy fathers, befoꝛe the Pope was An-
tichrist of Rome, and may at this daye serue to the setting
foꝛth of the holy ministry, and of the whole Christian pro-
fession, to the instruction of the yonger and simpler people,
so that there be a godly signification ioyned therevnto, and
the same also godly taught. And that they declare, that the
rulers would not remoue these vestures, wherby they might
geue occasion to the weaker, in the sayth, to despyse oꝛ con-
temne the true ministry of Christ: oꝛ els to geue them any
suspition by so doyng, as though they were ledde with a cer-
tayne irreligious leuitie, to ouerthꝛowe and abolysh all
thynges vsed befoꝛe in religion, yea of those thynges whiche
may serue to some good vse.

And further, they may protest, that the people ought, in
beholdyng these vestures, to haue theyꝝ meditation vpon no
other thyng, but vpon the heauenly puritie and bꝛyghtnes,
and of the apparelling of all good vertues, whiche be both
set out, and also be exhibited to all true beleuers, by the holy

ministry of the Church, and that both they and they minist-
sters woulde labour with all diligence to attayne to that
bryghtnes and comelynesse, that all at length may shyne in
the vestures of ryghteousnes and saluation. And it be-
houeth Ministers to vse some garments, not onely to couer
and to defend theyr bodyes, but such as may also haue some
signification, and may admonyshe them of some thyng.

Nowe therefore, soasmuch as it is thought good to
the Kinges Maiestie, & to the chiefe councell of the Realme,
to recte the vse of these vestures for this present, they
ought to chaunge the wicked abuse of the papistes, in these
good creatures of God in them selues, to some Godly vse,
both to the glory of God, and to the honour of the Kinges
Maiestie, and so openly to declare, that all thynges to holye
and good men, are holy and pure: And that they be truely
sanctified by the worde & prayer, so that neyther deuyl nor
man can defyle any creature of God, but that Godly men
may vse them Godly, and to the glory of God, yea euen for
some vse of signification, not onely in the fruition of theyr
naturall effectes. For all creatures may admonyshe vs ma-
ny wayes to consider the creatour, both of them, and of our
selfe, and of our gratitude towarde hym, besyde the consi-
deration of his large liberalitie, in respecte of theyr naturall
effectes: And to these admonitions, they maye and ought
publicuely be vled. Which sentence of myne I myght iu-
stifie with diuers Scriptures, besydes the example of the A-
postles, which dyd so long vse Moses ceremonies, without
any impietie.

As concerning the second question, this is my
sentence, gathered, as I beleue, out of holye Scripture.
They which do say that it is not lawfull to vse the apparell
that is in question, in any maner, yea in that maner which
I haue described: I say, that they be at the least in errour,
for that they denye all thynges to be holye to them that be
sanctified.

The same do I affirme of suche, whiche for the same
cause wyl not weare those vestures, soasmuche as the vse
of

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of them is receyued, neyther vpon superstitious or lyght
cause: but by the publique lawe of the Realme, and by the
consent of the Churches. In deede the vse of these vestures
may be forced by such superstition to pleasure the Roman or
any other Antichrist, as it is now in Germany, that it can
not be godly admitted of the Godly ministers of Christ. For
I must needs say, that they take from the godly Magistrates
theyr due honour, whiche doth deny that theyr iudgement
ought to be folowed in these matters. Rom. 14. for that they
do declare the vse of these garmentes to be obserued of that
consideration, which I haue a litle before described.

I trust your most Reuerende fatherhood wyll beare all
these thynges well in wyth. For to aunswere to bryefly and
to grossely, I thought it a great offence, especially for that I
see with what art Satan doth resyst, lesse that at once the
whole religion of Christ shoulde be restozed amongst vs,
(as were necessary) and as al godly Kynges hath done theyr
diligent labour, accoording to Gods preceptes, and examples
whiche he hath declared by Moses, and Christ his sonne,
whyles Satan goeth about to stirre vp so many pernicious
contentions of all the circumstaunces of our religion, aswel
in doctrine as rites. For surely, excepte that we remoue so
horrible and manifest sacriledges & dishonourynges of God,
whereby the whole kyngdome of the sonne of God maye be
receyued, and we lowly submit our neckes to his good yoke:
O howe intollerable wyath of God shalbe kyndeled a-
gaynst this Realme. The Scriptures be full of suche exam-
ples, as he doth now helpe most terrible vnto Germany.
Our Lorde Iesus Christ assyst the Kynges Maiestie with
his holy spirite, and be present with you the head fathers of
the Churches, and all the nobles of this Realme, that ye
may both knowlege and embrace duetifully in time
the dayes of your holsome visitation, & al other such
thynges in the which only standes the peace
and health of this Realme. God pre-
serue your fatherhood.

At Cambridge, this tenth of December.

At Cambridge, this month of December

To M. Martin Bucer, doctour in
 Diuinitie most vworthy, his reader and
 maister most reuerende.




Grace and peace from
 the Lorde. &c. For what
 cause I am nowe in trouble
 (moste Reuerende) ye shall
 vnderstande it by this mes-
 senger, in wrytyng. I praye
 you that you woulde vouch-
 safe once to geue it the rea-
 dyng, and yf that ye shall
 espye any errour therein, I
 desyre you to signifie it vnto
 me by your letters. If any
 thyng hath ben vttered too
 darklye, and with felwer wordes then the cause requireth, I
 praye you that you woulde set it out in the margent, with
 moze lyght, and apter wordes. If ye see the cause iust, and
 meete for a godly minister, subscribe therevnto in the ende I
 hartly praye you. I sende you also that I haue wrytten, be-
 fore thre yeres agoe, vpon the .x. preceptes, that your wor-
 thynesse may knowe what my iudgement is in the cause of
 dinorde, I praye you vouchsafe to reade it, that if I haue erred
 in this part by humayne ouersyght, I maye be aduertysed
 by your learning and fatherly admonition, and that I may
 resourme the same. I praye your fatherhood therfore (and I
 doubt not but I shall soone obteyne) that you woulde helpe
 the Church in her conflict, by the great and most notable
 gyftes of God vndoubtedlye bestowed vppon you. I require
 the same of M. doctour Partir, to whom (after your sentence
 and prudent iudgement is knowen) this messenger which I
 sende, shal repayre. The Lorde Iesus long preserue your
 worthynesse.

At London the. xviij. of October. 1550.

Yours in hart and prayer all hole, Iohn Hoper.

¶ To the Reuerende and learned
father, Iohn Hoper Byshop, his good Lorde.

Grace and peace through Iesus Christ our Lorde.

 Right Reuerende, and
in Iesus Chryſt moſt dearly
beloued, I had purpoſed to
aunſwere beſore this tyme
vnto the letters which of late
I receyued from you: but I
was ſo let with wayghtie &
ſundry buſineſſe, that I could
not beſore now accompliſhe
eyther myne owne wyll, oz
your expectation in this be-
halfe: wherfore I beſech you,
according to your accuſtoma-

ble gentleneſſe and wyſedome, to take in good part this my
delay. What ye haue wrytten of the controuerſie whiche
is ryſen betwene you and the right Reuerende Lord Biſhop
of London, as touchyng the apparell of miniſters, I haue
both read it, as your requeſt was, and alſo conſider it as at-
tentiuely as I coulde ſo: the ſhortnes of the tyme. I ſaye
ſhortnes of tyme, becauſe I could not retayne with me your
wryting but only one nyght. For the meſſenger who delyue-
red it vnto me, ſet ſoozth the next day early in the moynyng
toward Cambridge, whyther ye wylled me to ſend it (being
once read) by hym, vnto maiſter Bucer: Whiche thyng I
dyd, both diligently, and without all delay.

In that litle tyme that I had to peruſe your wrytyng, I
comprehended ſo all the matter, that euen at the firſt I con-
ceyued no ſmall ioy of your ſinguler and earneſt ſtudy, in
that you put your endeuour that Chriſt his religion may be
brought agayne vnto a chaſte and ſimple puritie. For what
ſhoulde be moze deſired of all Godlye hartes, then that all
thynges, by a litle and litle, ſhoulde be cleane taken aſwaye
and

and cut of, whiche hath very litle or nothyng in them that
 can be referred wholly to edification, but rather be iudged of
 the godly to be superfluous. For to speake of my selfe, I am
 hardly dyaune from that simple and pure custome, which ye
 knowe they of Argentine haue vsed euer, from the tyme that
 they reformed their Church, where diuersitie of apparell in
 Church ministracion was abolyshed. For I haue alwayes
 allowed that pure vsage that originally had imitation of the
 Apostles Church. And I beseeche God immortall, that this
 maner may both there for euer continue, and also that wher-
 soeuer Christ his Church is reformed, it maye at length be
 receyued. You see that in the substance and chiefe poynt
 of the matter I dissent not from you, nay I desyre with all
 my hart, that that thyng whiche you go about to byng to
 passe, may take place. And the most especyal cause why I do
 so desyre, is, partly for that I woulde we shoulde come, as
 nygh as myght be, to the holye Scriptures in rites and cere-
 monies, and folow the example of the Church, when it was
 in best case and state: partly for that I perceyue that those
 that be geuen to papistrie, do go about with these reliques
 to maynteyne at least a litle spyle of Masse, and to be geuen
 to them, moze then the nature of indifferent thynges do re-
 quire. Notwithstanding, yet the consideration of these mat-
 ters do not so farre carry me, nor the reasons alleaged by you
 so perswade me, that I should affirme the vse of such vestures
 to be pernicious, or of theyr owne nature contrary to Gods
 worde: For I do vtterly thynke it to be a thyng indifferent.
 And I am not ignoraunt that suche is the nature of indiffe-
 rent thynges, that at one tyme they may be vsed, and at a
 nother tyme refused. To eate that is strangled, of it selfe is
 an indifferent thyng: yet it is meete sometymes to refrayne
 from the vse thereof, and sometymes to vse it most freely.
 And in this respect, though I haue sayde this diuersitie of
 Church apparell is not to be retayned: neuerthelesse, it to be
 wicked, I neuer so iudged, that I dare therefoze condemne
 any such whom I see vse it. For yf I had ben so perswaded,
 I would neuer haue communicated here in England with the

Church where such a choise as yet is reserued. For although
as I sayde, I do very litle allowe it, neuerthelesse I see some-
times in these indifferent things, that some of them although
they be greuous & burdenous (in that it is not lawfull to do
otherwyle) must be patientlye suffered, lest yf men shoulde
strye for them moze bytterly then it needeth, that it woulde
be a let to the aduancement of the Gospell, and also that
those thynges whiche of theyr owne nature be indifferent,
thzough our heate in contention, shoulde be taught to be
meer wicked: Which two thynges, except I am deceyued,
bryng with them great and greuous discommodities. For
yf we could be content to suffer the Gospell fyrst to be spred
and depely to take roote, without all doubt, men woulde bet-
ter and easyer be perswaded to remoue away these externall
rites. A man, so long as he is sycke, or is in his recovery, of-
tentymes is much greened that certayne small and tryflyng
thynges parteynyng to his meate and dzyнке, shoulde be de-
barred from hym, which yet afterwarde when he is fully re-
stoyed vnto his health, by himself & of his owne accoꝝd with-
out any other mans counsell, doth renounce them, as vn-
meete and vnpꝛofitable. Wherefoze, let Englande be fyrst di-
ligently instructed, and confirmed in the chiefe and most ne-
cessary poyntes of religion: then afterwarde by my iudge-
ment, the Church shall not be much offended to haue these
thynges, somewhat superfluous, to be remoued. But wher
where as alteration in the most necessary poyntes of religi-
on, is laboured for, and that with so much difficultie: if now
we pronounce those thynges to be wicked, that be of them
selues indifferent, so much woulde the most part of mennes
myndes be alienated from vs, that from that day they woulde
not fynde in theyr hartes, euer after to heare with a good
wyl at our handes sounde doctrine, and instructions of very
necessary matter. Surely, Englande is much bounde vnto
you, in that ye haue laboured moze then a great soꝝt hath, in
preachyng and teachyng. Lykewise, in Englande you alre-
dye haue obteyned much fauour and great auctoritie, wher-
by ye shalbe able to do muche good to the aduancement of
gods

gods glory. We must therefore take heede, lest ye stande in your owne way, contendyng to bytterly, and all out of time. Yet woulde I not haue you hereby gather, that my mynde is, that a Minister of Gods worde should neuer contende for the mayntenaunce of the tructh and principles of Scriptures, I make no such assertion, who dayly aswell in publike as in priuate disputations, in wayghtie controuersies, do take a part agaynst the aduersaries for true religion. But this I say, we must take heede, lest these thynges whiche be of lesse importaunce, thzough our stryfe, may be the meanes that those thynges which shoulde be esteemed of greater force and value, eyther can not at al be bzought into the Church, either if they be once bzought in, can not be establisshed with continuance. Agayne, yf we holde on in dissuadyng from these indifferent thynges, as pernicious, and altogether wicked, we condemne withall very many Churches which haue receyued the Gospel, and blame to bytterly innumerable, which a great whyle agoe were counted woorthy of al prayse. Neyther am I ignoraunt, that the aucthoritie of Churches that be nowe, or hath ben, ought not to beare such a sway, that thereby the aucthoritie of Gods worde shoulde be trode vnder foote: Which (although the whole worlde shoulde run to wycke) ought to remayne without touch of breste sure & vniolable: yet for al that I iudge we must take heede, lest that for thynges indifferent, eyther we condemne suche Churches as be now at this day, or thynke not well of those that haue ben long befoze our dayes. And forbecause I perceyue that ye suppose these thynges not to be indifferent, peradventure it shall not be amysse nowe for to examine the reasons that so ledde you: & that (as you do) I may do it in fewe wordes, I reduce the chief matter to two chief poyntes. First of all, ye say that the Priesthood after the order of Aaron, is not to be restozed, wher vnto these diuersities of vestures seme to pertayne. For seyng we haue Chryste to be our Priest, Aarons ceremonies be vtterly abrogated, and therfoze they cannot be called agayne of those that meane well and godly. The second foundation of your reasons, is, that these diuer-

titles of vestures were inuented of Antichrist: therefore we ought not only to forsake the Pope, but all his inuentions. Besides this, ye would haue all maner of difference of vestures and apparell of Ministers to be taken away. Wherefore, seying these two be the chiefe strength of your argumentes, I wyll fyrst intreate of them. Afterwarde, I wyll adde what soeuer it be, yf I can call to my remembraunce any other thyng, brought in of you to confirme your opinion.

In Moses lawe of Priesthood, after Aarons order, there were sacramentes, with the whiche it pleased God to confirme (as I myght say, by puttyng his seale to them) the promises made of Christ commyng. I knowledg & do graunt, that all these thynges be abrogated, neuer to be brought in agayne, for we beleue that Christ is alreddie come, and not that he wyll come. And we haue other seales in Scripture deliuered to vs of Christs hym selfe in the Gospell, bread, wyne, and water: therfore we neede not call agayne signes for this purpose vsed in the olde Testament. There were also in that lawe other signes & actions so ordeyned, that they could not be properly called Sacramentes, and yet they had some respect to comelynesse, to order, and to some commoditie. And these I iudge may be restored & retayned, as thinges agreeyng to the lyght of nature, and inducyng to some profitable vse. Who doth not see that the Apostles, to the intent they that beleued myght lyue moze peaceably and quietlye, byd commaunde the Gentyles to abstayne from bloud and strangled: And yet these thynges, without all doubt, were fetched fro the order of Aaron, if ye wyl comprehend generallye all thynges whiche was in the olde lawe. And there is none of vs ignoraunt, but that the tenthes was fetched from thence, which now in our dayes be appoynted to fynde the Ministers of the Church thowout Christendome. You can not wel proue by the Scriptures of the new Testament, that Psalmes and Hymnes were songue in the Church at publique seruice, which thyng yet appeareth most playnelye to be done in the olde Testament. I wyll here omit that Saint Ambrose in his exposition vpon the. xiiii. Chapter of the

the fyrst to the Cozinthians sayth mosse playnely: that the
 maner of prophesying whiche Paule teacheth, was derpyed
 out of the Synagoges, into our Churches. To these I could
 byyng forth other thynges, and that not a few in number
 (yf tyme suffered me to consider diligently the matter) which
 our Church haue borrowed out of Moses decrees. And that I
 may speake only of holy dayes, which we kepe in memozy of
 our Lodes resurrection, byrth and death of Chryst, & Pente-
 cost: shoulde we therfore abolyse them, because they be the
 reliques of the olde law: You see, as I suppose, by all these
 thynges, holwe that not all that pertayned to the Priesthood
 of Aaron, is so abolyshed, that nothyng of it maye be retay-
 ned oꝝ bled of vs at these dayes. For here ye shal not by and
 by saye, that this is nothyng els but to open a wyndowe to
 all abuses, as to holy water, sensynges in the Church, and
 to infinite suche other: For the aduersaries wyll strayght
 shape you this aunswere. Fyrr of all, that there must be li-
 mitted a measure in any case, aswell of those that be reser-
 ued, as those that shalbe brought agayne into the Church.
 And secondarylye, that no opinion oꝝ vertue of religion is
 at all to be attributed vnto them, contrarywise to that
 we see is done of the papistes in theyr holy water & sensyngs.
 Last of all, there must good heede be taken, lest our Christian
 libertie be brought into some daunger, which shoulde be, in
 case yf y such thyngs as be reserued oꝝ restored, be appoynted
 necessarye meanes for to obteyne saluation. For so are such
 thynges to be brought in agayne, oꝝ to be tollerated, that
 they be layde away when they appeare not to be put to good
 vse. And so it seemeth to me, we must do at this tyme
 with this diuersitie of apparell, accoꝝdyng as I declared my
 mynde before. For I woulde, and nowe wythe, that they
 were layde asyde: but sozomuch as yet hytherto it hath not
 preuayled (vntyll better may be) I thynke we ought to beare
 them. And yf it pleased God, I woulde that the Churches
 of Germany myght redeeme theyr libertie with this one in-
 conuenience, although I wishe by al meanes, that no super-
 fluous thyng shoulde be forced vpon them. But let vs con-
 sider

sider your other argument, that is to say: It is not lawfull to
 vse these kinde of vestures, because they were inuented of the
 popes tiranny. In this poynt I do not well perceyue howe
 it maye be affirmed for a suretie, that we can vse nothing
 that perteyned to the Pope, and is vsed in popery. Truly,
 we must take good heede that we byrning not the Church of
 Christ into such bondage, that it may not vse any thyng that
 the Pope vsed. It is very true, that our forefathers toke the
 temples of Idols, & turned them into holy Churches, where
 Christ should be worshypped: And they toke also the salarie
 and reuenues consecrated to the Idolles of the Gentyles, to
 theyr wicked shewes and playes, and to theyr holy votaries
 virgins, & transposed it to finde the Ministers of the Church:
 And yet all these thynges dyd not onely seruyce vnto Anti-
 christ, but vnto the deuyl. Yea the holy Ecclesiasticall wy-
 ters, dyd not sticke to take the Hearses of Poetes, which had
 ben dedicated vnto Muses, and to other diuers gods & god-
 desses, for to be played in playes, and spoken in shewes, to
 obteyne the fauour of theyr gods: I saye they dyd nothing
 stycke or feare to vse them, when it seemed to them conueni-
 ent, imitatyng Paule the Apostle, who stoock nothing at all
 to rehearse for his purpose Menander, Aratus, and Epimeny-
 des, & that he did in intreatyng the holy Scripture, applyng
 prophane wordes, to set forth gods religion. We reade also
 howe that Wyne was consecrated vnto Bacchus, Bread vn-
 to Ceres, Water vnto Neptune, Oyle vnto Minerua, Let-
 ters vnto Mercury, Song vnto the Musis and vnto Apollo,
 and many other thynges Tertullian rehearseth in his booke
 entituled de Corona militis Christiani, where almost he en-
 treateth this selfe same argument. Yet for al that, we stycke
 not to vse all these thynges freely, aswell in holy, as in pro-
 phane vses, although at one tyme or other before, they had be-
 consecrated to Idolles and to deuyls. Notwith, I wyll not
 graunt, that these diuersities of vestures haue their begyn-
 ninges of the Pope, forsomuch as I reade in the Ecclesiasti-
 call Hystory, howe that John the Apostle wore at Ephesus,
 where he dwelled, a byshops apparell, tearmyng it, Petalum

Euseb. li.iii.
 Cap. xxxi.

feu lamina Pontificalis. As touchyng Saint Cyprian the ho-
lye Martir, Pontius the Deacon wytteth, that a litle before he
shuld be beheaded, he gaue vnto hym that was appoynted to
behead hym, his vesture called Birrus after he had put it of, &
to the Deacons he gaue his other vesture called Dalmatica,
and so stode in linnen. Chrysostome maketh mention of
the whyte vesture of the ministers of the Church. More-
ouer, the auncient wyrters declare vnto vs, that Chyistians
when they came first vnto Chysses religion, chaunged their
apparell, and for a gowne they dyd put on a cloke, for the
which cause when they were mocked of the Gentyles, Ter-
tullian wrote a very learned treatise, De Pallio, that is to say,
of a Cloke: Neyther, as I take it, you be ignoraunt, that a
whyte vesture was wont to be geuen to them that were
baptized. Wherfore it appeareth, that before the Popes ti-
ranny ouerwhelmed the Church, there was some maner of
diuersitie of apparell in the Church. But be it so, let them
be the inuention of the Pope, as you woulde haue it: yet
notwithstanding, for the respecte of the papistlicall inuention
in them, I can not be perswaded so muche impietie to be
therin, that whatsoeuer it toucheth, it doth by and by so in-
fecte and corrupt, that it cannot be lawfull for good and god-
ly men to vse it Godly. I suppose, ye vnderstande what my
iudgement is, eyther in reseruyng, or brynging in agayne the
Mosaicall or papistlicall rites.

Nowe that I haue briezely gone ouer these two chiefe
poyntes of your reasons, I come vnto that whiche ye also
graunt: That all thynges inuented by man, be not forth-
with to be reiected and condemned. For what is it els but
mans inuention, that we communicate at the Lordes ta-
ble, rather in the mornyng then when we haue dnyed.
It was also deuysed by man, that the value of such thynges
as was to be deuysed in the primatiue Church, were
layde at the seete of the Apostles. I graunt with you, that
these choyces of apparell do not of it selfe edifie: And yet
for all that, other men wyll iudge it expedient that they
be tollerated for a tyme, as though peraduenture by that

C I

meanes,

In Math.
cap. 26.
Hom. 83. et
ad popul.
Ant. Hom.
60.

meanes, these contentions wyll be auoyded, by which it is
in hazarde lest greater benefites and moze ample commodi-
ties be hyndered, and (as we see it falleth out) lest mennes
myndes be withdrawen from the Gospell. I wyll not here
saye, that they whiche stande to the defence of this matter,
may pretende some honest and iust signification of the appa-
rell, and that not dissenting from the worde of God, which
is this. The Ministers of the Church (as the prophete Da-
lachy witnesseth) be Angels and Gods messengers: but An-
gels for the most part appeared, being clothed in whyte gar-
mentes. I pray you, howe shall we debarre the Church of
this libertie, that it can not signifie some good thyng, in set-
tyng forth theyr rites and ceremonies, especially beyng so
done, that no maner of Gods honour is attributed vnto
them, and that they be in sight comely, and in number few,
and that Christian people be not with them overburdened, &
matters of greater importaunce be omitted. Peradventure
you wyll say to me: Let Ministers of the Church declare
themselves to be Angels, & not represent Angels by significa-
tion. But Paule the Apostle might so haue ben answered,
when he taught the Cozinthians that it was meete that a
woman shoulde haue her head couered, and a man his head
vncouered, brynging it only in respecte of signification. For
some man of the Church myght haue answered hym, say-
ing: Let a man declare hym selfe to be head of his wyfe, and
let a wyfe declare her selfe to be subiect vnto her husbnde,
not in signes, but in deedes and conuersation. But yet
Paule iudged it a meete and a profitable thyng, that both
of them, aswell the man as the woman, should be monished
of theyr duetie by such a signe or action. For by such signes
and meanes, we be stirred vp to do our office and duetie, for
they bryng into our myndes that whiche is decent for vs to
do. And yf hereby the weakelynges take an occasion of er-
rour, let them be monished that they be but indifferent
thynges, and let them be taught that no part of Gods hono-
r and religion is placed in them.

Nowe, whether the eyes of them that be present, be tur-
ned

ned cleane away from thynkynge of serious matters, because of the diuersitie of apparell, peraduenture every man wyll not graunt it. Fyrst the aduersaries maye aunswere, that this shall not soloow, yf such apparell be appoynted that hath no gorgeousnesse, but is playne, and bled befoze in the Church: For no man maruelles at those thynges that be dayly bled, and of small value. Nay it is moze like, that men beyng stirred with the reuerence of them, shall haue theyr cogitations moze attentiuely vpon serious thynges: for the externall partes of the sacramentes, seeme to be instituted to this ende, that we euen of the very syght, and of our externe sensis, shoulde be inwardely moued to haue contemplation of diuine thynges. Neyther suppose I by and by a tyranny to be brought in, yf any thyng that is indifferent shoulde be receyued into the Church to be done, and that many shoulde constantly obserue the same. Solwe a dayes we do minister the Lordes supper in the moorning, so that we wyll not receyue at al after dyner in the publique congregation. But who wyll say that this sauoureth of any tyranny, which we all do with one wyll and consent? Truly it woulde please me rather, (as I haue oftentymes rehearsed) that we shoulde only do those thynges that Chryste dyd, and Paule deliuered: but yf there be some indifferent thynges added, I woulde not nolwe therfore greatly contende, especially forsomuch we see that they by whom the lyght of the Gospel is much aduanced in England, and dayly may be moze aduanced, do take part agaynst vs. I graunt with you, that all which is not of fayth is synne: Neuerthelesse, that which is wyrtten of Saint Paule to Titus, seemeth greatly to serue for to ease and quiet the conscience, that is: All thynges are cleane to the cleane. And to Timothy: Euery creature is good. For it is not necessarily required that we shoulde proue every particuler thyng which we vse, to be expressly mentioned in the Scriptures. It is enough generally to knowe this fayth: That indifferent thynges can not corrupt those that be of a pure mynde and sincere conscience in theyr doynges.

Tit. i. d.

i. Tim. iii. a.

These thynges haue I bziefely gathered together, as
touchyng the controuersie whiche ye proposed vnto me, out
of the which, I beseeche God with all my hart, that ye maye
shyft your handes well of. And I desyre you to take in good
part that I haue wrytten : for yf I coulde haue aunswered
eyther moze substantially or moze playnely, I woulde haue
satisfied your request to my power. But forbecause it is not
graunted to euery man to wryte handsomely and redyly of
these matters, you must needes pardon me. And assure your
selfe further of this one poynnt, that I am redy nowe and at
all tymes to beleue the trueth, when I shall be otherwayes
instructed. In the meane season, thynke ye not that this
iudgement whiche here I haue declared vnto you, was but
nowe fyrste perswaded vnto me. For euen from the begyn-
nyng, synte that I applyed my selfe vnto the Gospell, my
mynde was, that this difference of besture shoulde be
taken awaye : but yet so, that I dyd not iudge it of
theyr owne nature eyther wicked, or pernicious.

I beseeche God almyghtie to preserue you
safe & sounde with all your house,
holde, throught Chryst Iesus
our Lorde.

Farewell. At Oxforde, the fourth of
Nouember. 1550.

Yours both in minde and spirite vvholly,
Peter Martir.

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*Amplissimo domino et Colendissimo
Symmista Ioanni à Lasco.*

¶ The Lorde graunt vnto vs in these troublesome tymes of the Church, to begyn and finishe all things that offences and daungers be not encreased. Amen.



The more diligently I weigh and consider, both what fruite we may gather by this controuersie of vestures, & also what Satan goeth about thereby to worke: I woulde haue wished befoze the Lorde, that it neuer once hadde ben spoken of, but rather that all men of our function had agreeably and skoutlye gone sozwarde and continued in teachyng true repentance, the holsome vse of all thynges, yea in commendyng and puttyng on the apparell of saluation. I see in very many right honozable (alas I say) I see their marueilous diligence in abolishing Amelech, concernyng stones, stockes, vestures, & those thynges that be without vs: when in theyr deedes and whole lyfe they most stryke retayne the whole Amelech syll. I knowe also some that helpe sozward this stryfe, so that in the meane tyme the chiefe and most necessary poyntes are lesse regarded & called vpon, that is: of remouyng sacrilegious persons from spoylyng of Churches: of prouydyng fyt ministers for euery parryshe: of the restoryng of discipline agayne. As for my part yf I thought those ceremonies and vestures were impure of them selues, I woulde not take vpon me in any wyse the office of a Byshop, vntyll by ordinary auctoritie they were taken away. &c. But to the purpose. I thynke it not impertinent vnto this matter, that we all be admonysht to take heede of Satans accustomed sleightes, whereby he leadeth vs away from the care of necessary thynges, to the carefulnesse of those thynges whiche may be well let passe, and from the searchyng out of the true doctrine of Chyyst, to

induce vs to those things, wherin few can consent a like, & finally, by the which he kyndleth in diuers men a zeale to purge those thynges which are without vs, thereby to neglect our inwarde defozmities. And seyng whatsoeuer we do eyther in worde oꝛ deede, both priuately and publiquely, we ought to do it in the name of our Lord Iesu Chyist, geuing thanks by hym to God the father: Surely it is our duetie, no lesse circumspectly to beware that we nether do noꝛ leaue vndone any thyng, whereof we haue not sure oꝛ certayne auctoritie out of Gods worde, touchyng our actions and matters domesticall and Ecclesiasticall. It is alwayes & in all thynges synne, whatsoeuer is not of sayth of the certayne worde of God.

But to consider this question in it selfe. I haue, accordyng to my gyfte, weyghed your reasons, and yet I can perceyue no other, but that the vse of all externall thynges, aswell in holy ceremonies, as in priuate matters, ought to be left free to the Churches of God. I call that free vse, wherin godly men vse thynges created of God without any superstition, and to a certayne edifyng of theyꝝ sayth in Chyist. I verely (as I haue confessed vnto you, and haue declared in deede vnto our countreyemen) had rather that no kynde of besture whiche the papistes bled, were retayned amongst vs, and that both foꝛ the moze full detestation of the Antichristian priesthood, and also foꝛ playner aduouchyng of Chyistian libertie: yea and to be shorthe, foꝛ the auoydyng of daungerous contentions among the bzethzen, (though notwithstanding I woulde haue the Ministers of Churches to vse sage besture, and such whereby they myght be discerned from other men) but chiefly I woulde all the discipline of Chyist to be in foꝛce among vs: yet I can not be brought by any Scriptures (as farre as I see hytherto) to denye that the true Ministers of Chyistes Church may vse without superstition, and to a certayne edification of sayth in Chyist, any of those bestures whiche the Antichristians abused. Foꝛ what shoulde let, but that the Churches maye vse that whyte besture, oꝛ moze bestures, to monyſhe vs
precisely

precisely of that diuine benefite which he by the holy minis-
 rie of the Church dealeth vnto vs, the benefite I saue of the
 lyght and dignitie of that heauenly doctrine: & by the which
 also the Ministers them selues may be the moze myndfull of
 theyr offyce, and had both for it, and by the admonishment
 of that outward token, in greater reuerence of the common
 people of the Church. Whether we wyll or naye, we are
 compelled to confesse, that the insignes of them that beare
 publique offices, helpe somethinges to retayne and encrease
 the auctoritie of Magistrates and publique power, yf other
 thynges want not, by the which the true reuerence is geuen
 vnto them. For yf these thynges be not ioyned with those
 ensignes, they induce not a veneration, but rather the singu-
 lar detestation of them, who vnworthyly vse these notes of
 vertue. Signes in deede are signes, and not the thynges:
 yet how much they are able to admonyshe & moue the mynd
 (God geuyng the increase) he that obserueth, wyll wonder.

Wherefoze, whereas otherwayes the true dignitie of
 Ministers is euident, & if any perticuler Church by publique
 iugement do consent vpon the retaining of certain vestures,
 only for the comendyng vnto vs of the gyftes of God which
 he geueth by the ministry of the Church, and for to put the
 yonger and ruder sort in mynde, without all superstition:
 Trulye I can not see why suche vse of vestures in suche a
 Church, may not serue to some commendation of the holye
 minisserie, and so consequentely to the edification of fayth.
 For what let is there, but at this day they which are indued
 with the same spirite of faith, may vse a few signes as godly,
 as the auncient holy men haue vled many? They had (you
 wyll say) expresse wryting concerning the vse of their signes.
 I graunt, and in deede it made much touchyng the true vse
 of their signes. But in that God byd commaunde the vse of
 those and many signes, we certaynly learne, that the vse of
 those signes may serue (he geuyng grace) to promote true
 religion, and that it hath none vncleannesse in it selfe, or su-
 perstition: neither can be by the abuse of the wicked so pollu-
 ted, that it can not be healthful to godly men vsyng it godly.

So we

Howe when as God by his worde hath sanctified all thynges by our prayers, and hath made al thynges pure to the pure, what cause can we alleage out of the worde of God, to deny that god wyl not blesse such vse of signes (wherof we speake) that it should not be effectuous to that Church to some commendation of the ministry, and therof also to some edification of sayth? For howe can it be, but that he which promised to blesse all the workes of our handes whiche we take in his name, wyl denye his blessing to these signes, seyng he hath no where forbydden such a vse of them as we haue expounded, and hath made vs Lordes of the Sabbath, and all other thynges of this worlde?

But yf we graunt that these thynges which I haue spoken concernyng the vse of such signes, may be: it is surelye the part of brotherly charitie, commaunded vs by God, to leaue such vse of suche signes in such a Church, free, to the iudgement and conscience of that congregation, excepte we see an open abuse, eyther of superstition (as if these thynges were used as conteynyng in themselves some part of godly worship of themselves) or of contention (as if they displeased the greater and better part of the Church) or of gettyng of good wyl of some men, whom in these thynges we ought not to gratifie, because they therby go about to bypnyng a seruitude, vnworthy for Christian men.

It was euident at Saint Pauls tyme, by the most cleare Scriptures of God, that the vse of dayes, meates, & al other externe thynges, was made free, and it was a sure token of infirmite in sayth to doubt therof: yet the holy ghosse pronounceth, that such weaklinges ought to be receyued, not to the troublng of their cogitations, and not to be contemned of the stronger in sayth, and that in these thynges it myght be graunted to euery one to be sure of his owne sense, seyng that the Lord had receyued these weaklynges.

Howe if the holy ghost woulde haue men to yelde so much to them which were in a manifest errour, inasmuch as they depended vpon him in the chiefest & necessary partes of sincere religion: what ought to be graunted to these concerning the
free

free vse of external thinges whom we can not conuict of any error by Gods worde: For howsoever I examine and expende those your two arguments (that is: They are the imitation of the Aaronicall priesthood, and the markes of Antichristes priesthood, and therfore ought to be eschewed of them that loue Chryst) yet that thyng whiche you woulde, is not hercby concluded. For to imitate Aarons ceremonies, is not of it selfe vitious: but only then when men vse them as necessarie to saluation, or to signifie that Chryste is yet for to come to take fleshe vpon hym.

For yf by no meanes it be lawfull to vse those thynges whiche were of Aarons Priesthood, or of the Gentyles, then is it not lawfull for vs to haue Churches, nor Holydayes. For there is no expresse commaundement by worde in the holy Scriptures of these thynges: It is gathered notwithstanding, from the example of the olde people, that they are profitable for vs, to the increase of godlines, which thing also experience proueth. For any thing to be a note of Antichrist, is not in the nature of any creature in it selfe (for to that end nothing was made of God) but it hangeth altogether of consentyng to Antichristes religion, and the professing thereof. The whiche consent and profession beyng chaunged into the consent and profession of Chistianitie, there can sticke in the thynges them selues, no note or marke of Antichristes religion. The vse of Belles was a marke of Antichristianitie in our Churches, when the people by them were called to Masses, and when they were rung agaynst tempestes: nowe they are a token of Chistianitie, when the people by them are gathered together to the Gospell of Chryst, and other holye actions. Why may it not then be, that the selfe same garment may serue godly with godly men, that was of wicked signification with the vngodly: Truly I know very many ministers of Chryst, mosse godly men, who haue vsed godlye these vestures, & at this day do yet vse them: So that I dare not for this cause ascribe vnto them any fault at all, muche lesse so heynous a fault of communicating with Antichrist, for the whiche fault we may vtterly refuse to Communicate

God forbiddeth that I shoulde reioyce, sayyng in the Crosse of our Lorde Iesus Christ, wherein the worlde is crucified to me, and I to the worlde. It pleaseth me ryght well, that all Antichristes trash should be removed away, as farre as myght be. I meane not onely his ensignes and markes, but all his steppes and shadowes in what thyng soeuer they seeme to stande, whether it be in stockes, stones, garmentes, or whatsoeuer other thyng els it be. But let vs endeavour our selues to banyshe fyrst the body and substaunce of Antichrist, and then after his ensignes, steppes, and shadowes. The body and substaunce of Antichrist, consisteth in the wicked destroyers and spoylers of Churches, by whose meanes, not onely Christs discipline, but also all the whole doctrine is oppressed and put out of place.

When I consider these thinges, and agayne looke backe (as I ought to do) towarde the preceptes of the Lorde, and his examles: I wishe with al my hart, that as many of vs as will be Christs folowers in deede, that euen so we earnestly go about to restore his kingdome, as the Lord himself went about to begin it, and that we seke it before all other thynges, and let the preachers in all doctrine & discipline instruct the people, & be suche who for our Lorde Christs sake & the preachyng of the Gospell will be redy to leaue all: and that by these mens ministerie we bring the people to the kyngdome of Christ, and let vs appoynt to every flocke their owne faythfull shepheard, who may labour no lesse to call agayne the true notes and markes of Christianitie, as to abolyshe utterly the markes and notes of Antichristianitie, whiche I woulde wishe so abolyshe, that there remayned not so muche as the memoxy of them in any mens hartes. But seeing that this thyng can not be brought to passe, but lesse Christs kyngdome be fully receyued, I woulde wishe that all we should to that ende bestowe al our strength, vnto the whiche worke, for as muche as we nede many workeslowes, I woulde wishe (with all such as truly loue the Lord Iesus) that we set apart all dissention, and ioyne in one perfect conoord, to endeavour our selues to set vpon the common aduersary.

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aduersary. We see now beyng taught by the experience of
so many yeres, that the Lord graunteth but to a fewe, to de-
part from that sentence which they haue once fastened them-
selues in, specially yf they haue also contended for the same:
so that we shalbe inforced eyther to dissolue christian Comu-
nion with many whō the Lord hath receyued, or els we must
geue place one to another, to the intent that eyther of them
may rest in their owne iudgement, though the other dissent.
It is a very harde thyng in deede, yea to moste holy men, to
denye them selues, and he is seldome founde among men,
whiche would not be content rather to yelde in his patrimo-
nye, then in the opinions of his witte. Nowe then where as
we see almightie God to beare this our infirmitie in vs so
mercyfully, sye on the hardnes of our hartes, yf the example
of our Lord and God can not encline & mollifie our hartes,
to the lyke mercy and patience. Wherefore I conclude, that
we ought to take great diligent heede: First that we take
not vpon vs straight way, to determine all questions as they
rise, yea, let vs sturre none at al which thzoughly tend not to
the kyngdome of Christ. Let vs acknowledge the weakenes
of our wytte and iudgement. Let vs stande in feare of our
naturall arrogancie, and our peuishe selfewill in our owne
inventions. All thynges necessary to saluation, are set forth
vnto vs openly, clearly, & plenteously in the holy scriptures,
and in the study and perfection thereof, euery one of vs wan-
teth very muche. Let vs labour then to fulfyll, and once to
make vp our imperfection with godly studies. Of all other
matters, let vs dispute most warely, let vs define most slowly
or neuer, let vs contende at no time. If at any tyme thzough
the craft of Satan, and our owne negligence, variaunce shal
ryse in these thynges, let vs betyme leaue of from the same
as soone as we can, by whatsoeuer way we may, or els let vs
make some trule in them. Seldome is there any victoꝝ ob-
tayned: yea neuer holosome victoꝝ gotten.

Hereby (most godly sir) you see vndoubtedly what is best
to be done, both in this controuersie of vestures, and also of
the libertie of other Ceremonies. I had rather then muche

goodes this question had neuer ben moued: but now we seeing it is moued, I wylhe it to be geuen ouer and deferred to some other tymes.

These your two argumentes: It is a peece of Aarons Priesthood, and therfore contumelious toward Christ now exhibited, as then glorious, when he was to be exhibited. **Secondarily,** These are notes of Antichristianitie, and therfore not to be vsed of men geuen to Christianitie. **These reasons** (I say) conclude not in my iudgement, that whiche you take in hande. For we bozowe many thynges godlye from the orders of Aarons Priesthood, to the glory of Christ now exhibited. So many thynges whiche the Antichristes haue made markes of theyr impietic, may be tokens of the kyngdome of Christ, as the signes of bread and wyne, the water of Baptisme, the laying on of handes, preachynges, Churches, Holydayes, and many other thynges. Also these places of Scripture are of a great scope. The earth and the fulnes thereof is of the Lord, not of the Deuyll, not of Antichriste, not of the wycked. And agayne, the sonne of man is Lorde of the Sabboth, and the Sabboth is made for man, and not man for the Sabboth: And all thynges are pure to the pure: And euery creature of God is good, nor can be defiled to good men, by the abuse of euyll men. The worde of God must be folowed in all respectes, aswell in our priuate actions, as publike. For all thynges are to be done in the name of the Lorde Iesu, and to the glory of God. When such libertie as we graunt to our selues in our priuate vse of eternall thynges, let vs not denye in publike. The true spirite of Christ goyng about to ouerthrowe Antichrist, ouerthroweth fyrst those thynges whiche are chiefe and peculier vnto him. For fyrst the spirite of Christ endeuoring the restitution of Christs kyngdome, restoreth first doctrine and discipline, which be the chiefe & peculier poyntes of Christs kyngdome.

This colourable craft of Satan also must be taken heede of, by the which he bringeth to passe oftentimes, that eyther we reckon those thynges synnes whiche are no synnes, and those that be synnes in deede, we seeme not to regarde them

Math. xii. a.
Mark. ii. d.
Titus. i. d.
i. Tim. iii. a.

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in our selues : O els agaynst those sinnes which our consci-
ence despyne to be sinnes in deede, we vse no suche seueritie
as we ought.

The Lorde graunt that you, ryght woorthypfull frende,
may religiously weygh these thinges. I knowe you seeke the
glozy of Christ, and I haue harde of you wherein I reioyce,
that you are carefull of your iudgement, so that you dare not
strayghtway reckon the same for sure and certayne, though
you seeme to solouie playnely the worde of God, thynkyng
with your selfe that you are a man, and that you maye slide
out of the way.

Wherefore I desyre and beseeche you by the Crosse of the
sonne of God, by the saluation of the Churches whiche are
at this day ouerwhelmed with calamities, by the desired con-
sent that we shoulde seeke to raigne in all Churches, by the
peace that is in Christ Iesu : Agayne I desyre and beseeche
you, that you do nothyng rashely in this question of Cere-
monies. You haue seene weake members in the Churches
of Saronie, you haue seene also many thinges for the which
you geue God thanks. Let no man therfore except it be by
pon great necessitie, cast of those, whom the Lorde hath so
notablye taken to hym. I woulde to God the state of the
Churches of Fraunce, Italy, Poleland, were brought to this
poynte. Let vs in this Realme take most godly heede, that
we further not vnawares the deuils intentes, who thoweth
in among vs sundry questions & controuerxies: lest we should
take in hande to handle the question of setting forwarde the
doctrine of the Gospell, and restoryng of discipline, and ther-
by to remoue all Drones from Ecclesiasticall and scholasti-
call ministeries. This Sathan, when he can not retaine
the order of Bishops wholly in seruice vnto hym, he goeth
about utterly to abolyse this order, & by that occasion so to
spoyl the Churches, that whyles due stipendes want, the
holy ministerie may be committed to the vilest of the raskall
people. Let vs take heede of these cogitations of Satan, and
let vs withstande them as much as we can, by the power of
the Lorde, and by no meanes vnadvisedly to helpe them for-
warde,

warde. Felwe we are whiche sincerely professe the Lord Ie-
sus, and none of vs there is, whiche is not oppressed with
much infirmitie: therefore let vs receyue one another, as the
Lorde hath receyued vs. Let vs yelde mutually one to ano-
ther, as the Lorde hath yelde to vs, whiche sincere and deu-
tifull loue, if it beare stroke among vs, we shall be able with
one spirite, & one mouth, & with our whole myght, to discom-
fyte the body & substaunce of Antichrist. And so afterwarde
without any offence of the good, and with certayne edificati-
on of fayth among the chyldren of God, we maye byng to
passe the vtter defacing of all the markes, steppes, and sha-
dowes of Antichrist.

¶ Lord Iesus, thou our only peacemaker, aswell with
the father, as betwixt our selues, bannish out of our mindes
whatsoeuer draweth vs in sunder, whatsoeuer darkeneth the
clearenes of iudgement among our selues, whatsoeuer by
any way hyndereth the absolute con corde in thy ministers
in defence of thy kyngdome, and in destroying the tyrannye
of Antichrist. Bolwe into our mindes thy holy ghost, which
may leade vs into all trueth, who graunt vs to see and take
in hande all one thing: but fyrst of all that which is chiefest,
whereby the strength of thy kyngdome may be restozed vnto
vs, and all thynges pertaynyng to Antichrist, may cleane be
blotted out of all mens hartes and memory. The goodnes
and loue of the sonne of God, for his infinite loues sake to-
warde vs, vouchsafe to geue vs these thynges, to the glozy of
his name, to the saluation of his elect, and that the wycked
say not still, where is theyr Christ. Amen.

Deditissimus tibi in domino Martinus Bucerus.

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